

# THE MISSIONARY HERALD.

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SEVERAL of our exchanges have singularly stated that missionaries of the Board "are now on their way home from mission fields in all parts of the world," to attend the annual meeting at Syracuse. It would be pleasant to see many of our missionary brethren, and some will be present at Syracuse, though a smaller number than is usual on such occasions. But every one who will be there will be in this country, not for the purpose of attending the meeting, but for health and needed rest. Our missionaries have more important work on hand than to come home for the purpose of attending the annual meeting.

THE missionary concert for October will just precede the Annual Meeting of the Board. In view of the unusually important questions coming up for consideration at Syracuse, it is suggested that at the missionary concert for this month united prayer be offered in all our churches that God would guide his servants in their approaching deliberations, giving them a spirit of faith and of consecration.

REV. DR. MEANS has returned from his investigations in Europe concerning Africa. The best sources of information, such as could not have been reached by correspondence, were opened to him both in England and on the continent. The question of entering some of these open fields in Africa by the Board, will doubtless come up for consideration, and awaken much interest at the annual meeting.

A LONG-TRIED friend of four score years of age, while sending a special thank-offering to the treasurer, adds these words: "Doubtless every Christian heart has joined in the congratulations that have been offered you in view of the prospective increase of your means of usefulness. Should your coffers even overflow, I will hope while I live I may be permitted to add my mite for the advancement of Christ's kingdom on earth."

THE political news from Constantinople is not reassuring. The Sultan has dismissed from his cabinet the two Christian ministers, through whose influence it was hoped thorough reforms would be prosecuted. The hopes for any constitutional rule by the Porte are indefinitely postponed.

THE following facts concerning Robert College, furnished us by Dr. Bliss, of Constantinople, suggest the varied and wide-reaching influences exerted by this and other Christian educational institutions in Turkey. The whole number of students connected with Robert College since it was founded, now amounts to 912. The largest number in attendance at any one time was in 1873, when it amounted to 216. Only 87 of the students, however, have completed the whole course of study and received diplomas, much the larger number having taken only a partial course for the purpose of fitting themselves for some particular branch of business. Of the 87 graduates, 16 are now in mercantile pursuits, 14 in the civil service of the Porte or some foreign government, 7 in military service, 11 are teachers, 8 are medical students, 4 are bankers, 3 lawyers, 3 editors of newspapers, and 3 are Protestant clergymen. The number of students in attendance the past year has been 151, of whom 52 are Bulgarians, 44 Armenians, 31 Greeks, 15 English, 3 Americans, and the remainder of five different nationalities.

THE death of Dr. Joseph Mullens, of which we know only that it occurred near Mpwapwa, July 10, of peritonitis, seems an almost irreparable loss. As Secretary of the London Missionary Society he resolved to know the needs and help in the organization of the mission in Central Africa on Lake Tanganyika. It was a brave resolve in view of the perils of the undertaking, to one of his age. But Dr. Mullens had endured hardness before. Born in 1820, he was a missionary in India from 1843 to 1866, and returned to England in the latter year to accept the Secretaryship of the London Society. His visit to the United States in 1870 is remembered with delight by those who then met him. He spent twelve months in Madagascar in 1873-74, in the effort to advance the missionary work on that island. It was his noble ambition to do for Central Africa what he had done for other parts of the world, but in the midst of the effort God has called him home. It was largely through the influence and under the direction of Dr. Mullens, that the London Conference on Missions was held last year, and the Deputation of the American Board at that Conference gratefully recalled his kindness on that occasion. May his mantle fall on some one equally wise and courageous and devoted.

THIS certainly is the day of large bequests to missions. From England and Scotland, from South Africa and Australia, as well as from America, tidings have come of princely gifts for the advancement of God's kingdom among the heathen. These gifts have been bestowed in many branches of the Christian Church, Presbyterian, Episcopal, Baptist, Wesleyan, and Congregational. We count up over *three millions of dollars* thus given by only a dozen individuals, within the past year. Is there not in this an augury of that coming day when the wealth of the world shall be subservient to the kingdom of Christ? God's providence is indicating his purpose to make a new and stronger advance against heathenism. Let the poor remember that they may have a share in this work as well as the rich. He who asks for the millions accepts also the mites.

EVERY branch of the church, and indeed every individual Christian, needs a publication devoted strictly to missions. It is a hopeful sign that the religious and secular newspapers are constantly giving items of missionary intelligence, and the valuable service rendered by these papers is cordially recognized by all missionary societies. But it is a sad mistake to suppose that these occasional columns of missionary news will suffice to make Christians intelligent as to the progress of Christ's kingdom, or will stimulate the church to full missionary activity. On this point a recent editorial in the New York *Independent* has some forcible words: "The editors of the weeklies print promptly what is sent them; but they will admit that no adequate idea of what is being done by the church in foreign lands is or can be given in these slips. The notion that a monthly missionary periodical must either give information which has already been printed in the weeklies, or that the weeklies must be content to print matter which has already been read in the monthly — that either the monthly or the missionary column in the weeklies must be stale reading, — is a ridiculous one. There is no competition between them. There are some who are satisfied with the items, bald statements of fact; but many will desire an understanding of the whole subject of missions, their difficulties, their successes, their methods, their influences and the like, and the monthly is just what they need."

FOLLOWING close upon the tidings of Dr. Mullen's death comes the telegraphic report that Rev. Mr. Dodgshun, of the London Missionary Society, whose safe arrival at Ujiji had just been announced, has also fallen. What costly sacrifices are called for in the work of exploring and civilizing Africa! The leaders fall but the work remains, and He ever lives who is yet to give the victory to his followers as they enter "The Dark Continent."

THREE of the recent graduates of the Kioto Training School are not represented in the picture on the next page. The class has had a remarkable history, and high hopes are entertained of their usefulness. Four of them remain as teachers in Kioto, six go directly to evangelistic work, while four may perhaps remain for another year's study. Let this interesting band of young men be remembered in the petitions of all who pray for Japan.

THE Rev. Narayan Sheshadri, the converted Brahmin who visited America in connection with the meeting of the Evangelical Alliance in 1873, is still well remembered in this country. Recent reports from India speak of a vigorous and successful missionary work carried on by Mr. Sheshadri at Buldara, a former station of the English Church Missionary Society, which has been made over to him. Under his supervision are thirteen villages, and quite a list of catechists and Biblewomen. Mr. Sheshadri says: "Our endeavor all along has been to see our indigenous churches become vigorous, self-supporting churches, and should we be spared for half a dozen years, we hope to see the longing in a great measure realized."



FIRST GRADUATES OF KIOTO TRAINING SCHOOL, 1879.

Yamaguchi.

Ebina.

Kanamori.

130.

Kosaki.

FUWA.

Okada.



## SCIENTIFIC EDUCATION IN JAPAN.

BY MR. S. T. YAMASAKI, KIOTO TRAINING SCHOOL.

[At the recent graduation exercises of the Kioto Training School, Japan, two out of the seventeen addresses were given in English, one on the "Secret of Paul's Life," and the other the paper here presented. Both of them are remarkable productions, when all the circumstances are considered, and save only a change of two or three words, they were written without suggestion or help from any one. Did space permit both papers would be here given. This one is chosen because of the information it contains concerning what may be well called the crisis in Japan. Mr. Yamasaki is to remain as teacher of Science in the Kioto Training School.]

WHAT kind of an age is this? It is not a heroic age, nor that of faith. It is an age of science, of materialism. It is an age of economy and machinery, in which railroads and telegraphs, steam-ships and factories, chemical crucibles and physical balances, are the things men are occupied with. Men who lead the world and to whom mankind look up for precept and for example, are no longer Platos and Socrateses, Pauls and Augustins, Luthers and Calvins, but their places have been usurped by Voltaires and Goethes, Bentham and Mills, Tyndalls and Spencers, whose skeptical doctrines, dangerous theories, and impossible speculations absorb nearly the whole attention of the thinking world. The age of faith is well-nigh gone, and that of materialism has succeeded. The sacred chairs of the pious Newtons and Boyles and Faradays have been impiously seized upon by their successors, and the glorious philanthropy of Howard and Wilberforce has been supplanted by the communism of to-day. Science and Christianity have parted company, and the breach between them is widening and widening from day to day. What is the cause of all this? Are science and Christianity really antagonistic? By no means. Both science and Christianity came from one and the same God — the Creator and Governor of heaven and earth. They cannot be and are not antagonistic. No; the real cause lies not in science but in the scientists, not in Christianity but in the Christian theologians. The tendency of modern education is to produce in every department of knowledge *specialists*, — men, one set of whose faculties is highly and exclusively cultivated to the disparagement and utter neglect of others, — men who are strong in one point, but weak in others, — men who are perfectly trustworthy in matters pertaining to their own special department, but who are apt to despise, misunderstand, and misrepresent things belonging to other departments. Such has been the case with many Christian theologians and with most of the scientific men. Christians despised and ignored science, and scientists despised and ignored Christianity. Christians insisted upon applying their standards and their way of thinking to science, and scientists in turn insisted upon seeing God with their eye, hearing him with their ear, and measuring spiritual things by material instruments. It is a maxim capable of rigid demonstration, that parts are only known by knowing the whole. Christianity and science are the two components of a grand whole, and their relation and the nature of that relation, can only be known to those liberally educated, broad-minded, full-orbed men, who are alike at home in science and in Christianity.

Few men have studied the relation between science and Christianity, and what is the result? Why, science and Christianity have been declared to be antagonistic, and the tendency of Europe to-day is to fall down into the dark abyss of modern materialism. Such has been the past history of Europe. The lesson it inculcates is too weighty to be lightly passed over, especially for us who are to take an important part in the formation of the future career and destiny of Japan. Let us profit by this example. Science *will* be cultivated in Japan, and thousands of biased, skeptical, one-sided scientific men will soon swarm in every part of the country. Their influence on the politics, education, and social questions of this nation will be very great. Yielding to human infirmity, they will see beyond the domain of their favorite science nothing but ignorance, superstition, and imposture. Vanity and interest will prompt them to attack Christianity, and "conflicts between science and Christianity" will be loudly proclaimed. Indeed, it has already been proclaimed, and that proclamation is destined to become louder and more general as years glide by. Neither Buddhism nor Shintooism nor Confucianism will be able to resist this irresistible march of modern materialism. There is but one power on earth able to crush it. That power is Christianity.

#### THE CRISIS IN JAPAN.

Brethren and sisters, this is a great crisis in Japanese history. Is this nation of 35,000,000 of people to be utterly lost in the dark, fatal abyss of total skepticism? It must not be. No, it is our sacred duty and grand privilege to exert every nerve and muscle to the uttermost, and defend this nation from falling into the cold grasp of fatal materialism. We must fight for her. The battle that has been fought in Europe, ever since the days of Hobbes and Voltaire, must be fought afresh on the soil of Japan. Let us then beware how we fight with our enemy. The old-fashioned weapons furnished by tradition, scholasticism, and mediæval theology, will not avail us.

Shall we shut our eyes to science, and, following the example of the Gallic clergy, before the French Revolution, simply cling to the Bible, blindly, dogmatically, and obstinately? No; that is cowardice. Let us adopt a nobler and manlier course. The strength of our enemy is in science, and why should we be so much afraid of science? Rather let us boldly confront them on their own favorite ground, and attack them dexterously with their own weapons. Let science as well as the Bible be studied. Let us be liberally educated, broad-minded students of nature and Providence, as well as of Revelation. Let us demonstrate before the eyes of the world, that science without Christianity is misleading and pernicious, while Christianity without science is weak and superstitious, and that by their combination alone can the greatest and best results be obtained. Let scientists acknowledge all this. Let them know, moreover, that there is, after all, a world of mind, an unseen universe of transcendental spiritual things, quite distinct from, and far higher and nobler than that material world which their telescope and microscope reveal.

Let us not be misunderstood. We do not here advocate that all Christians must be profoundly educated in science, for that is simply impossible.

What we insist upon is that all educated Christians, especially those who are studying the Bible in schools and colleges, should, at the same time, study science. We do not wish them to become, and they cannot afford to become, specialists in science, but we do wish that their education in this direction be so far carried out as will enable them to grasp all the grand, underlying principles of science, so that they may use science, and not be used and misled by it. Moreover, they must, at any rate, in the progress of their scientific knowledge, pass over the Mount of Pride and advance at least as far as the Valley of Humility; for the humble, devotional spirit of a Newton is far more important than his scientific attainments.

#### THE ADVANCE OF SKEPTICISM.

Perhaps you may think that we have too much magnified the danger Japan is in from skepticism. True, skepticism is as yet confined to the educated few, but their band is increasing from day to day; and though it be as yet but a little cloud not larger than a man's hand, yet its black, malignant, and frowning aspect already threatens to cover the whole heaven, extinguishing, for the time being, even the heavenly lights of the sun, moon, and stars, and filling the air with terrible storms, thunders, and lightnings, to the utter amazement and horror of all inhabitants below. Movements of this kind usually take their rise first among the educated classes, and though they may take scores of years to penetrate to the very lowest stratum of society, yet their advance is always steady and sure, if unobstructed. You have only to look into history, and there see, for the confirmation of what we say, Rousseaus, Voltaires, and Diderots, active in the propagation of their pernicious theories and doctrines, and preparing the French people for the French revolution.

The present condition of Japan seems especially inviting to such skeptical work. The press is free and speech is free. Education is rapidly spreading among the people. The aged, time-worn religions of old Japan are tottling to their fall, and its priests and believers are everywhere despised and laughed at. The people are unsettled and dissatisfied with the old state of things, and they are ready to reject every belief, however reasonable, if it be only old, and to embrace every doctrine, however absurd, if it be only new. There is then every facility for our skeptical philosophers to propagate their skepticism.

#### HOW TO MEET THIS SKEPTICISM.

With these facts and possibilities in view, we cannot but think that the skepticism of Japan, though now confined to the educated few, is yet an undeveloped giant, and must either be crushed while young, or else it will crush us. How are we to crush it? A good example is at hand. When the Puritans came to America two hundred and fifty years ago, Christianity and education were the two forces they relied on, and wherever they went, churches and schools sprang up among them, side by side. Look at Yale and Harvard, Amherst and Williams, Andover and Dartmouth, with their steady streams of Christian teachers and ministers that have issued forth from them! What a mighty influence have they exerted over the prosperity, welfare, and hap-

piness of America! The wisdom of the Puritan founders is justified by the fruits of their works, and to-day America stands before the world the champion of liberty and enlightened Christianity. Modern skepticism may sweep over the continent of Europe, but it will have a hard time to crush American Christianity. We who are here forming a new spiritual kingdom in Japan, ought to follow wisely their example. We need not only churches but schools. And this Do-Shisha College, which has so auspiciously begun its career, may it become the Yale and Andover of Japan! Under its roofs may science and Christianity be taught side by side, and may it be a useful means to bring about a beautiful harmony—a happy marriage, so to speak—of reason and faith, of science and Christianity, and if any one will talk of conflicts between science and Christianity, may this college be pointed out as an unanswerable argument against it! May it live long, grow large, and increase in usefulness more and more! May hundreds of liberally educated, pious, and earnest Christian teachers and preachers be poured forth from under its roofs, all over the land, and, like the waters of the Nile, may they bring life and perpetuity and fruitfulness and blessing wherever they go! May not this land be plunged into the horrors of a second French Revolution, nor into the spiritual torpor of Germany, but may it speedily be converted into a land of enlightenment and of Christianity, where peace, hope, love, and joy dwell, whose God is Jehovah, and whose Saviour is Jesus Christ! May we all work for it and pray for it and wait for it!

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## THE CHILDREN AND THE CAUSE OF MISSIONS.

BY REV. SIMEON GILBERT, EDITOR OF "THE ADVANCE," CHICAGO.

1. Is it not as well to reckon "this generation" as including *all* there are of us? Is it fair tacitly to vote and practically to proclaim our children out of the company? Is there any good reason why, in respect to that cause which ought to interest the church of Christ universally and supremely, the distinct part and recognized participation of the children, in the church and of the church, should be adjourned over to what we may be pleased to call the "next generation?" They are as truly, whether or not as conspicuously, "on the stage of action" now as they ever will be. They are here with us; they are of us; we ought not to push them off or thrust them back. To do so, wrongs them and hinders the work. When the disciples refused to let the little children come to the Master, he chided their spiritual obtuseness in thus keeping the children off. Can he be pleased with the behavior of our American Congregational churches (not to speak now of others), that they should have been so slow to admit, and make room for, the *young*, in joint-partnership with the rest of us, in this supremely interesting world-missionary undertaking?

It is wonderful what an effect it has upon people, whether young or old, to be treated as if they were always taken into the account, as having their acknowledged place and part. There is an instructive incident given by

John B. Gough, in his Autobiography, of a man and his wife, who through intemperance had well-nigh touched bottom in respect to personal degradation, but who were at last persuaded to sign the pledge, and how, when having received their certificate, they were each assured: "Now, remember, *you are one of us!*" and how, as they walked away in the strange wonderment of their newly-resurrected manhood and womanhood, they glanced at each other and exclaimed: "D'y'e hear *that!*" The gentleman says, "You are *one of us!*" Nor is it any wonder that, years after, when Mr. Gough was at their happy home, the man spoke of how the "old woman," when she put the children to bed, used to "weave in little bits beautiful" that God would bless the man that told them, "Now, remember, you are one of *us.*" The incident illustrates a trait of human nature that is common to us all. And it is one which it were well for the managers of all great social enterprises not to forget.

2. It must not for a moment be admitted that a vast and intense interest in missions is something above the heads or the hearts of children. They *can* get hold of the idea of it, till they shall be possessed by it. There is nothing unnatural or impracticable about this. Children are characteristically sympathetic, and, with suitable instruction and treatment, their sympathies for the less favored in their own and other lands can be kindled into a sustained sentiment that shall amount to a positive and pervasive enthusiasm for the race. This has often happened in enlightened Christian homes; is happening all the while. Some good measure of it might be continually coming into manifestation. But as things are in most of our churches and schools, this preëminently Christian sentiment, this deep enthusiasm for others' good, this large, sweet habit of doing and giving for others, does not have "half a chance." Hardly any incentives to it are placed before the young. It is seldom, comparatively, that anything like a system of instruction concerning missions is so much as attempted.

The American Board, it should be said, has never wholly neglected the children in our churches. From the first it has done something to engage their interest. Returned missionaries almost always have talks for the children, and express the hope often enough, that they, too, will want to have some hand in the work, by and by, when they shall be "grown up to be men and women." Occasionally the Board has made a direct appeal to them, for some specific object, as the building of a "missionary ship." Nor when it has done so, as if it really expected a good response, and the churches have taken the matter resolutely in hand, has it been disappointed. The *Missionary Herald* has a department for the young, admirably chosen in subject matter, and exceedingly beautiful in its illustrations. It is an important movement in the right direction, — good as far as it goes. Another notable indication of progress is that among some of the leading Sunday-school people, the idea seems to be on the point of being distinctly recognized, that any education of the Christian character and induction into Christian life which takes no note of the awful urgency and the glorious attractions of the *missionary* cause, must have glaring, even if not fatal, defects. This year, at Chautauqua, as a kind of preface to the great Sunday-school Assembly conducted by Dr. Vincent, there was held a "missionary

conference," continuing three or four days. Next year, instead of being merely a prelude to the Sunday-school Assembly, we venture to hope that it will be made an integral part of it.

There are, moreover, certain churches here and there which take regular and careful pains to gather the gifts of the young, and their efforts have been attended with delightful success. Some of the local Womans' Boards, too, have given earnest thought to the matter. Some of their most thoughtful women have been considering, with a great deal of earnestness, if there be not some way by which the missionary interest and enterprise among the young may be organized into system.

The grand alignment in this forward movement, which shall include the children, is certain as the morning to come. Some people, says Mrs. Brown-ing, are "kind when they think of it." Congregationalists in this country may be depended on, when once they begin really to think about it, to devise and put in operation some kind of *thoroughly-planned* method for saving much of what now is wasted, through neglect, during their earlier years of life. God will not put it into the heart of rich, old men nearing the purple glow of the future horizon to give by the thousand and the million, and then not touch the heart of Christian childhood.

The best things tried and approved, here and there, now and then, will be suitably noted, compared, systematized, and made known, and then made common. There is still more to follow; but *this*, it seems to some, is something that should follow pretty soon!

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### LIVING FOR CHRIST.

THAT it is a duty to live for Christ no believer in the authority of the Bible can deny. Jesus, by his own claim, is Master, and men are his stewards. In the parables of the pounds and the talents he teaches us that our powers are given us for use in his service, while an inspired apostle tells us of this Master: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them." There can be no mistake as to duty in this matter; and hence the phrase, "living for Christ," has become very common both in address and in prayer. There is danger that it become cant, — a solemn utterance with little appreciation of its profound meaning and force.

What is it, then, to live for Christ? The phrase is a simple one, with no chance for a double meaning in it. Clearly it must mean the holding of life, and all that belongs to life, as subject to Christ's commands and subservient to his interests. We know well enough when one human being lives for a fellow-being. We have seen such instances of devotion, parents living for their children, wives for their husbands, servants for their masters. To make the interests of another one's own, to forecast his wishes or needs, to subordinate all personal desires for his sake, and to do this early and late, year after year, to do it cheerfully and unweariedly, — this is to live for him. But to give a fellow being only a fraction of our time, and a pittance



of our earnings, a chance or occasional service, and call this living for him, would be absurd indeed.

Now there is no mystery thrown around this matter when the person to whom the service is rendered is other than human. Yet can there be any question that many are regarding themselves as living for Christ, who, if they offered a like service to a fellow-mortal, would not for a moment think they were living for him? Let us beware how we use a solemn phrase and apply it to ourselves, without apprehending its meaning.

Living for Christ requires clearly that we seek in our lives the ends which Christ sought in his life. Can there be any question as to what those ends were? The purpose alike of his advent and of his ministry and death, was one and simple, namely, to seek and save the lost, to bring redemption to all men, to build up a kingdom of God on earth. With an unutterable compassion for sinners, with a consuming zeal for God's glory and man's salvation, did he spend his days on earth. To live for him means that we live for like ends, seeking to accomplish the work which he began and which he left for us to finish. It is impossible to read the story of Christ's pilgrimage on earth without perceiving that his Father's business, which he was ever about, was the establishment of his Father's kingdom over men. His view took in the world, and he was planning how to bring the Gentiles as well as the Jews to the knowledge and reception of his gospel. All along his ministry he was sending out his disciples, bidding them tell men of his salvation, and he ended his ministry with the command to "go into all the world and preach the gospel to every creature." Who can question what interests lay nearest the heart of Christ? His great thought was of God's glory in the redemption of the world. To live for him is to make his thought our thought; to spend our days, and, if needful, to give our lives, in making known that redemption which was the object of his life and the purchase of his death.

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## RELIGIOUS PERSECUTION IN AUSTRIA.

BY REV. JOSEPH P. THOMPSON, LL. D., BERLIN.

HAVING been appointed by the Prudential Committee to represent the American Board at the meeting of the Evangelical Alliance held at Basel, Switzerland, commencing August 31, Rev. Dr. Thompson prepared a paper concerning the restrictions put upon religious liberty in Austria. Owing to the absence of Dr. Thompson, by reason of serious illness, the paper was presented to the Conference by Rev. S. G. Brown, D. D., President of Hamilton College. There is not room in these pages for the whole of this remarkably clear and able paper, but a portion is here given. After a review of the Austrian Confession-laws, which, though somewhat contradictory, seem in their phraseology to be quite liberal, Dr. Thompson speaks as follows of the restrictions put upon the rights of conscience and of faith by the Austrian police.

THE Missionaries of the American Board who have for some years been laboring in Austria, have carefully conformed to these regulations concerning domestic worship and public religious meetings, and till recently, have been allowed to carry on their work of evangelization with but occasional



interruption from the police. These missionaries are men of piety, of learning, and of prudence ; they are in full harmony with the faith and with the spirit of this Alliance, and they have kept themselves aloof from political affairs. As teachers of religion they scrupulously refrain from intermeddling with the domestic concerns of the state. But their work of evangelization has begun to bring forth fruit, and a number of persons in Prague and its vicinity have been awakened to spiritual life by the preaching and the conversation of these American missionaries, and of the native colporteurs who act under their direction. These persons belonged for the most part, to the Roman Catholic church, and a few to a recognized branch of the Reformed Church. Naturally they were drawn into affinity with the teachers who had enlightened them, and into fellowship with one another, as subjects of the same religious experience ; and for the sake of mutual edification and improvement in the Christian life they met together for the study of the Word of God, and for simple acts of divine worship. They took the precaution to withdraw from their respective churches in the manner prescribed by law, and they submitted to the police a statement of their belief and of their desire to worship together as Biblical Christians, not connected with any recognized Confession. The police allowed them to hold religious meetings in a public hall, and in their private dwellings, and after carefully inspecting these assemblies, found nothing in them contrary to the law. Of a sudden, however, and for no assignable cause, the authorities began to look upon these simple Christian assemblies with suspicion. *Gens d'armes* would enter a meeting and take down the names of all present, by way of warning. They would even go into private houses at the hour of family worship and take notice of any strangers present. At length, on the 20th of March, 1879, in place of the customary permission to hold Evangelical meetings, Mr. Adams and his assistant, Mr. Horky, were notified that persons belonging to a Confession not legally recognized, have only the right to hold *domestic worship*, and that at domestic worship only the family and members of the household may be present. The right to hold public religious meetings in accordance with the provisions of the meeting-law was also denied, and the meetings Messrs. Adams and Horky had announced to the police, both public and private, were forbidden.

Mr. Adams and his assistant, Mr. Nowák, were summoned before the police, and under a penalty of twenty-five days imprisonment, or a hundred florins fine, were forbidden to hold in private houses any meeting for religious exercises, or to admit to their family worship any person not strictly a member of their own households. They were even forbidden to attend religious worship in each other's houses, or in any society not recognized by law. What this means is pithily shown by the answer of a missionary to a Lutheran pastor, whose Confession is recognized, who had proposed to make him a friendly visit. The missionary said, "You shall be most welcome ; my house shall be at your disposal ; I will give you a room ; a bed, food, everything we have ; but when my family come together to worship God, I must put you out of the house, for the Austrian police will not suffer you to pray with us."

If from religious scruples, a visitor should withdraw from the domestic

worship of his host, whatever we might think of his courtesy, we should respect his conscience, even though perverted by bigotry. But for an officer of the police to intrude upon domestic worship, to interrupt the hymn, the prayer, the reading of the Bible, to awe the little company by threats and disperse them by violence, this is a sacrilegious invasion of the most sacred places on earth, — the home and the altar, — and for this there is no name but *persecution*. Thus far the narrative is confined to the city of Prague, and the facts here summarized will be found in detail and with proper attestation in the memorial No. I. But there is a second memorial of more tender and thrilling interest, concerning persecution in the neighboring villages of Stupitz and Sebrin. This memorial it is impossible to condense. Every member of the Alliance should read it for himself, and none can read it without being moved with the profoundest sympathy for those poor people suffering for the name of Christ, and with an earnest desire to do something for their relief. These sufferers are representatives of the faith of this Evangelical Alliance in contrast to the teachings of the Roman Catholic church, and their transition from the dogmas of the Church of Rome to the simple faith of the gospel, was manifestly a direct work of God. A plain farmer of Stupitz goes into a bookstore in Prague, buys a few religious books, and finally a Bible; by degrees his eyes are opened, he invites his neighbors to come and hear of a religion so different from that taught and exhibited in the church to which they belong. The interest spreads; by the simple reading of the Bible many are emancipated from the superstitions and errors of the religion in which they had been trained; and in order that they may be free for the exercise and enjoyment of their new faith, they take the proper legal steps for withdrawing from the Roman Catholic church. Infuriated at this, the Roman Catholic priest instigates the police to forbid the assembling of these converts, even in private houses, for the study of the Word of God. The police intrude upon their assemblies and order them to disperse. The sanctity of domestic worship is invaded by *gens d'armes*, who resort to threats and violence against servants and guests who may be present. The converts are fined, imprisoned, and threatened with severe penalties if they shall persist in manifesting their faith. On one occasion, at a funeral, in the family of a native convert, as a prayer was about to be offered by one of the brethren, the *gens d'armes* rudely interrupted and forbade it. These persecuted people have kept closely within the limits of the law, for as we have already seen, the fundamental law of Austria assures them of freedom of conscience, and the right of private worship, and surely, the supreme government of Austria cannot be cognizant of such violations of every right of conscience and of faith. As already said, these must be due to the misguided zeal of the local police. Hitherto, however, these persecuted brethren have appealed in vain to the higher authorities for redress; and they look now to this Alliance of Christians from every land, for that moral influence of the Christian world against which no religious persecution can prevail.

This right of appeal the Alliance has already given them in its own character and history. For the Evangelical Alliance was first made famous as an organization and first felt as a power, through its appeals for religious

liberty in Tuscany and in Turkey, which rang throughout the world. And surely, this last appeal in the same cause will not be in vain. Not only must we feel for these oppressed and persecuted souls, but they shall know that we feel for them and be comforted. Not only shall we desire their deliverance, but we shall work and pray for their deliverance till by God's blessing it shall be effected. Their cause is the cause of Christ and his Church, and it must succeed.

In the assurance of this faith, I appear before you with their plea, in the name of the American Board of Commissioners for Foreign Missions, one of the most venerable, honored, and successful of Missionary societies. It was their duty to take up the case, since these persecutions are largely within the field of their work, and involve their missionaries personally, and the helpers, and the converts gathered through their instrumentality. The appeal of this Board will be received with respect in this great body of believers united in the faith and the service of Christ; and I feel myself honored as its representative, in bringing to your notice facts which appeal so strongly to both faith and service in our common Lord.

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#### A LIST OF BOOKS.

THE purchasing agent at the Missionary Rooms has recently received an order for books, of which the following is a copy:—

"The Reign of Law." Duke of Argyll.	Marsh's "Man and Nature."
"Lessons from Nature." St. George Mivart.	Butler's "Analogy."
Porter's "Human Intellect." Two copies.	Butler's "Sermons."
Hamilton's "Metaphysics." Two copies.	Abbott's "Notes on John."
Kant's "Critique of the Pure Reason."	McCosh's "Intuitions of Mind."
Hopkins' "Outline Study of Man."	McCosh's "Divine Government."

Whence comes the call for such books as these? Is there not a mistake here? One might be pardoned for a suspicion that possibly some aged and drowsy metaphysician had grown so unpractical that he had forgotten where to direct his order for books. Could it be supposed that graduates of the past year from Andover or New Haven or Chicago, would prepare such a list as the above for their private libraries? They must be strong men intellectually who truly want such strong meat.

But this order comes to the Mission Rooms in good faith, and from a foreign land. It comes not from missionaries but from those who have been taught by missionaries. It comes from persons who speak another language than the English, and who, ten years ago, had no knowledge of the gospel of Christ, or of the civilization of the western world. It comes from Japan. The recent graduates of the Kioto Training School, whose faces may be seen represented on another page, as they go out to various forms of Christian labor in the Empire, go to meet not ignorance or stupidity, but intellectual activity in an intense form. And they have sent for these books as part of their furnishing for the work before them.

This list of books strikes us as profoundly suggestive. It furnishes many

hints of what Japan is to-day, of what stuff these young theological graduates at Kioto are made of, and of the task now before the missionaries of the cross in that land. Who thinks that any one can make a missionary? Let him but name over these volumes now called for by those who have just left the daily instructions of our missionaries in Japan, and it will be strange if he does not have some new ideas. The men who go to nations teeming with new life and intellectual energy, must be men of superior talent and the best training. Much may be hoped for — is hoped for — from these native Japanese young men, who, having finished their course in the schools, have evidently no thought of discontinuing their studies. With the needed intellectual armor which they are seeking, may they have also "the armor of righteousness on the right hand and on the left."

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### MEDICAL MISSIONS.

[DR. EDWARD CHESTER, of the Madura Mission, has forwarded a paper which was presented by him at the Bangalore Missionary Conference, June 11. A brief extract from this paper, referring to the value of medical missions, is here given.]

THE medical work in a mission is one part of the general missionary work in the same sense as is that of education, both lower and higher; establishing and sustaining congregations; the itineracy; preaching in the bazaars and at heathen feasts, and work for Hindoo girls and women. To institute a comparison between the value of these different adjuncts of the missionary work is as unnecessary as it is unwise. One depends upon another, and each helps the other. And, excepting that special mission educational work of the higher grade, which is so successfully carried on in many of the large cities of India by certain missionary societies, those will be the most successful missions where equal attention and interest is given to each of the forms of work just enumerated.

Need I speak of the value of this medical mission work, how it opens the doors of almost every Hindoo or Mahommedan dwelling to the free entrance of the medical missionary; how it gains the affection and disarms the prejudice of the village people, who, from 500 and more different villages, every year come in twos and fives and tens at a time, to the dispensary; how it thereby gives to the workers on the itineracy quiet and attentive audiences; how it brings hearers by the twenty or thirty thousand each year to the dispensary to hear the gospel again and again, and then carry it back to repeat in their own villages; how it tends to check superstition and batters away at heathenism; how it helps to rescue thousands of the poor people from the murderous grasp of their miserable native quacks; how useful when new stations are to be opened, and a church, a school-house, and a dispensary building are seen going up at the same time? Need I refer to the countless instances of our blessed Saviour's gifts of healing or attempt to show why he thought best to make this special work so prominent?

In my own mission I am looking forward to the day when each missionary

can have, as a part of his force of native helpers, two trained native medical men, to act as medical catechists, one to be at the station center, where the missionary resides, and one to live in one of the villages in the station, and work among the native Christians in the village congregations.

I magnify and glorify the medical mission work, but I dare not compare it, as to its relative importance, with any other of the branches of our common mission work. *All mission work for Christ is one*, and all may be happy and full of joy and glory in the honor and dignity of the noble work, if only Christ is all and in all.

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### AN OLD FRIEND DISAPPOINTS US.

For a long period August, the closing month of our fiscal year, an old and tried friend, has been the preëminently fruitful month in donations, both from churches and individuals. This year we had peculiar reason to be expectant in this direction, as it had been announced that the ordinary receipts for the first eleven months were behind those of the same period the preceding year to the amount of over \$42,000, and that, in order to meet only the reduced appropriations made at the commencement of the year, we needed to receive during the closing month over \$130,000. We have also hoped that extra thank offerings, in addition to regular donations, on account of the extraordinary bequest entrusted to us, would indicate a unanimous desire that the entire bequest should be set apart for missionary enlargement.

We are disappointed. The total receipts of the month of August, instead of being \$130,000, are only \$55,170.23, and of this amount only \$41,689.22 are from donations. This is over \$25,000 less from donations than was received in August last year, over \$26,000 less than the average August donations for several years.

We hardly know what to write lest we should do injustice to some of the warm supporters of this great and good work. We are trying to think that there has been only an unfortunate neglect or forgetfulness, and that the months of September and October will come laden with the tardy gifts which have somehow unintentionally failed to be reported in August. We will not yet believe that what has been hinted at in some quarters as imminent, has actually come upon us, and that the constituency of the American Board is to prove itself unworthy of the illustrious providence of the year by making it an excuse for diminished contributions. We shall suspend judgment, certainly, until after the annual meeting, before we accept this conclusion. In the meanwhile, we are not a little pained that our present financial year, unique in our missionary history, has lost its one splendid opportunity for a golden sunset. May we not hope that the disappointment is to be more than compensated by unusually large donations at the dawn of the new year?

## LETTERS FROM THE MISSIONS.

*Western Turkey Mission.*

## ROBERT COLLEGE.

DR. E. E. BLISS sends the following account of the commencement exercises which were held at Constantinople, July 18.

"I have just returned from the closing exercises of the sixteenth collegiate year of Robert College, in this city. The Hon. Horace Maynard, United States Minister at the Porte, presided on the occasion. The audience was large and represented at least half a dozen nationalities. Eleven young men of the graduating class delivered orations in English, French, Turkish, Bulgarian, and Armenian, on such subjects as 'The Fall of the Roman Empire,' 'Grandeur et Décadence de la Grèce,' 'William of Orange,' 'The Civilizing Influence of Commerce,' etc. Two Bulgarians showed what in these days is uppermost in their minds by discoursing, one on 'National Unity,' and the other on the 'Aim of National Life.' As is usual at this college on these occasions, the delivery of diplomas to the young men just completing their studies was followed by a number of addresses on the part of the friends of the college present. In the first place, however, Dr. Washburn, President of the college, made some statements in reference to its prosperity, to the effect that notwithstanding the disturbed condition of the country for the last two or three years, and the general depression of business, the college had kept steadily on its way, and had had even a larger number of students than in previous years. In the course of his address, Dr. Washburn made brief but fitting allusion to Rev. Dr. Hamlin, now in America, the first president of the college, to whom it owes so much of its reputation and prosperity, and to Mr. Robert, its founder and munificent patron, recently deceased, who, as Dr. Washburn told us, besides all that he did for the institution while living, provided by his will

that it should share equally with his children in the distribution of his estate. In the addresses which followed, Mr. Maynard gave well-considered and weighty advice to the young graduates in reference to their duties as educated men. Captain Farquhar, of the United States Steamship 'Quinnebaug,' now in our harbor, spoke briefly but eloquently of education as the foundation of national prosperity, and Mr. Pears, a prominent member of the English bar in this city, expressed in behalf of his countrymen here, their high appreciation of the college, and alluded in very complimentary terms to the influence already exerted by its graduates, now found in so many parts of the country, but more especially in European Turkey."

## DEATH OF NATIVE HELPERS.

From Manisa, Mrs. Bowen writes of the sad loss experienced by the mission in the death of two native preachers, Haritoon, of Afion Kara Hissar, and Sarkis, of Ak Sheyr. Both of these men seem to have been much needed, and it is one of the deep mysteries of providence that they should have been so early removed from their successful labors on earth. Of Haritoon, Mrs. Bowen writes:—

"One short year ago he returned with wife and children from the seminary at Marsovan, to his native city, to labor for souls. He impressed us favorably with his earnestness, humility, and unselfishness, and we were not surprised to learn of his warm reception in Afion Kara Hissar, by his numerous friends and relatives. He opened at once a boy's school, and established a regular preaching service. The school has had fluctuations owing to persecutions, but has averaged about forty boys who attended school every day in the week, and furnished the attractive singing of the Sabbath congregation. In the summer, his sister-in-law, Efdim, a graduate of the Constantinople Home, joined him, open-



ing a girls' school, which now numbers over fifty girls from the best families of the city. Many threats were made that the schools would not be permitted to continue another year; but the last letter, written by Haritoon, speaks triumphantly of the success God had granted them, increasing the Sabbath attendance, giving them a crowded audience for the satisfactory school examinations, and making their hearts rejoice in the goodness of the Lord. Scarcely had we read this letter, and our hearts were yet rejoicing with theirs, when Haritoon was taken ill after a hard day's work of teaching and preaching in the market. He seemed conscious at first that he should not live, and committed his wife and three young children to the care of Efdim. His last words, waking from stupor, were: 'With joy and gladness I go to heaven.'"

#### A TOUCHING FUNERAL SERVICE.

"And now came the saddest of all. Efdim, in a city where coffins were unknown, ordered and prepared alone a coffin for her dead brother. She covered it within and without with cloth, making a cross of gilt-headed tacks upon the cover. This ready, the question was yet undecided where he should be buried, as there was no Protestant cemetery. The Armenians refused at first to receive the body under any conditions; finally relenting, they imposed as condition that he be buried with full ritual as an Armenian. This, of course, could not be done without giving the lie to Haritoon's profession and life as a Protestant. An effort was made to buy a garden, but government prohibited the burial in such a place. The only alternative was then an old Jewish burial ground, some distance from the city, a lonely and, in the eyes of the people, a disgraceful resting-place. This alternative they accepted with fear and trembling, lest, as had been done before in other cities, the body be removed and taken back to the house, or perhaps cut in pieces. Such are the trials of these pioneers of Protestantism, — persecu-

tion and trial during life, hatred and obloquy even after the soul is beyond all human reach. I felt as I read all this, that we must again say, 'Father, forgive them; for they know not what they do.' All this time the body had been lying at his home, visited, as Efdim wrote, by 'rivers of people.' She arranged the service and procession, selecting twelve boys to sing sweet hymns of joy and gladness. With about one hundred people they started on their way to the grave. Before reaching the market the procession numbered three hundred and more, increasing at every step, until as the palace was passed, the governor, saying, 'I have been told the Protestants had but two houses here, but look! half the city is with them,' ordered an extra guard of cavalry and foot soldiers to accompany them. At the grave, the teacher of the boy's school — himself a mere boy — read a chapter and said a few words to the crowd; the grave was filled, and they returned to the city."

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#### Central Turkey Mission.

##### IMPERIAL COMMISSION AT ZEITTOON.

MR. MONTGOMERY, writing from Marash, July 8, gives the following account of the latest phase of affairs at Zeittoon, which place, it will be remembered, was saved from destruction at the hands of Turkish soldiers through the intervention of our missionaries: —

"During the month of May, the Turkish government, by the demand of the English government, sent an imperial commission here, accompanied by an English officer, to enquire into Zeittoon grievances, and pacify the people. Upon their arrival, the first question of importance that came before them was how to occupy Zeittoon. The robber chiefs held possession of the town, and had both behaved wisely and had ruled the place well since Mr. Marden's visit. Would they retire from power graciously and gracefully? To make them yield by force of arms might involve the loyal



people of Zeitoon in much bloodshed, and to this the English officer objected as we did. Finally at the earnest request of the commissioners, seconded by the Englishman, who was also our guest, I consented to go to Zeitoon first, alone, and if possible persuade the robber rulers to retire and give place to the Turkish government.

"The difficulty was not made lighter by the fact that the commissioners were not empowered to promise amnesty to the robbers, nor by another fact that if they had been so empowered, neither the robbers nor myself were able to trust their promises. However, I went to Zeitoon, the robbers were persuaded to retire peacefully, and the second day I elected myself a marshal, and paraded the loyal citizens with a hundred or more fancifully dressed young boys as singers, and so went out to meet the incoming Turkish Commissioners, a Turkish governor, and Turkish soldiers. One of the commissioners was a great pasha from Constantinople, and the other an Armenian.

"When I had got the children arranged before 'their Excellencies,' they began singing something very lustily in Armenian. I inquired of a young Armenian near me what it was that they were singing, and was told that it was a song of 'Armenia,' lamenting its fallen condition. The Armenian Commissioner, however, explained it to the Great Pasha, as a *prayer for the Sultan*! I don't know which was right. At any rate the Great Pasha was pleased, and Zeitoon entered upon another phase of her history. I returned to Marash the next day, and Zeitoon has been quiet since. The same commissioners are now in Aleppo trying to inaugurate some reforms for this province, but I fear we may not hope for much good from them."

Since the above was in type a report appears in a London paper that the Sultan himself has given orders for the re-imprisonment and severe treatment of those who had been connected with the so-called Zeitoon insurrection, and that, on this account, two of the three mem-

bers of the commission had resigned. It is hoped that the report will not be confirmed.

#### FAITHFUL PASTORS AND EARNEST PEOPLE.

Miss Shattuck, of Aintab, in a letter of June 28, gives an encouraging report of affairs in the neighboring outstations:—

"I did not anticipate much in my visit to Kessab, and so was the more gratified at seeing considerable change. The pastor is faithfully and cautiously working, and has won the affections of many who were dead to all interest in spiritual things, so that they are beginning again to work. The girls' school-house we labored so for is really built, and *well* built, too, so we start schools there again in about one month.

"The work in Yoghon Olook, Hadji Habebli, and Bitias, is in a very hopeful state. In the latter place they are working at the new church as earnestly as they did last year. One old man, perhaps sixty-five years of age, who had not done a full day's work in years, began in the early spring to cut stones, working at first three or four hours per day, then increasing the time gradually he got so as to work from sunrise to sunset, and himself cut *twelve hundred* stones for the building! Old and young are in earnest, and not only in this one matter, but in more spiritual work also. The new pastor at Yoghon Olook preaches to a chapel full of people every Sabbath, and some of the teachers also go out half or three-quarters of an hour to preach to groups of twenty-five or thirty who gather under trees or in some house. The Sabbath we were there the pastor came home very weary after three hours of continuous labor in this way, saying: 'They said, "How quickly you leave!" but I had not breath to continue longer.' We send the Bible-reader for work among women again this year during vacation, and have asked the missionaries to allow the young man from this village to return for labor with the pastor during his summer vacation.

"In Antioch the boys have taken a wonderful start in study, incited by the promise I obtained from the people to pay \$25 to aid the one who shall first be ready for college. The teacher came to me in trouble, saying: 'I think *three* will be ready, and they all want to go; what shall we do?'"

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### Eastern Turkey Mission.

#### MARDIN — THE EVANGELICAL WORK.

FROM the annual report of the Mardin station prepared by Mr. Andrus, the following paragraphs are selected:—

"In the churches there has been no marked increase of spiritual power, though the addition to four churches of thirteen by profession, the settling of some long-standing troubles, and the more general prevalence of the spirit of forbearance and brotherly kindness indicate a hopeful growth in the direction of spiritual power. The chief gain to the work the past year has been in the region of Midyat, where three villages were successively entered at the earnest entreaty of several families in each, namely: Amas, Bâti and Rafuza, resulting in an increase of more than 700 to the number of Protestant souls. No less than seven other villages during the year sent deputations to see if we could not enter and begin a work among them, but we felt obliged, for various reasons, to refuse their request. The movement which has thus been initiated in the Jebel Toor region is, in some of its respects, new to the history of mission work in these parts. These nominal Christians are in a state of cruel political bondage. They are almost literally crushed by the feuds and exactions which are created by the government on the one hand, and by the Aghas, or feudal lords, on the other: and when, as is sometimes the case, the government and their Aghas combine to worry and plunder them, their case is pitiable in the extreme."

#### THE EDUCATIONAL WORK.

"This department has also received an impetus the past year, showing a greater advance in this direction than in any previous year. Especially in view of the providential opening afforded us in Jebel Toor, and the prospect of a large demand for teachers and preachers for that region in the near future, it seemed best to organize training schools for both men and women at the central point in that part of the field. This was the more necessary as the language is not Arabic, but a dialect of the Syriac, — named from the region Toorane. The school for men was organized at Midyat in the spring, and that for their wives in the fall. These, together with two day schools established also in the mountains, mark the chief features of progress in this department. The total gain may be summed up as follows: one middle school, one woman's training school, and two common schools, with an increase in all the schools of 38 male pupils and 67 female pupils, or a total of 105, and 33 other adults under instruction but not in schools, making an increase over the previous year of 138.

"The year past is noticeable also in the history of the theological seminary at Mardin, in that it graduated its third class, all of whom are now usefully employed in important fields. Indeed, it is a fact which deserves notice that but one of all the graduates of that institution is not engaged in the direct work of teaching or preaching. The Middle School at Mardin received a new class of nine in the spring; and upon the arrival of Mr. Dewey, in the fall, was reorganized in respect of its teachers, with a view to greater thoroughness and efficiency in its curriculum."

#### PERTEK — AGED LEARNERS.

Mr. Browne, of Harpoot, has of late been engaged wholly in touring among the outstations. The following interesting notes have been received of a recent tour in which Mr. Browne was

accompanied by Pastor Mardiros, of Egin:—

"In Pertek, the first village visited, the chief source of encouragement was the interest developing among the women, even those fifty and sixty years old seeking to learn to read the Bible. Considering the deeply-rooted prejudices they have to brave, the obstacles they have to surmount, the strong desire, courage, and perseverance they evince, I cannot but reëcho the words of the greatly encouraged preacher: 'This surely is from the Lord.' I certainly know of no clearer proof of the reality of a genuine gospel work in this land of gross ignorance than this, that even the women, old women, too, who bend almost to breaking under their cruel burdens far into the night even, display such a noble determination to read God's word."

"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE."

"The second village we visited, Pas-havank, destitute of either preacher or teacher, seemed in a pitiable condition indeed. On our way thither we were stopped in a very suspicious place by a number of young men, one seizing my horse by the bits, and the others surrounding me, and for what, do you suppose? Not to demand money or baggage or animals, but with true Oriental and well-nigh Jacobian importunity, to beseech us to send to their village even a teacher, if there were no preacher available. I could give them but the sorry comfort that we would do the best we could. For many years we have used every effort to procure one or two rooms merely, for a helper, but hitherto have utterly failed, through the inflexible obstinacy, not to say hostility, of the Turkish Beg, who rules there with an iron hand, and perhaps not less through the watchful opposition of the Armenians. But that we need fear little further from the latter would seem to be evident from the fact, that, though staying but a night there, both in the evening and the next morning we were visited by many and

cordially invited to *the church* to preach. This certainly shows a remarkable absence of prejudice or antipathy, and would lead us to hope that could we but gain a foothold, we could hold the fort and make it an excellent base of operations for effective aggressive work.

The condition of the next place, Peri, enlisted my warmest sympathies. Their former preacher had been anything but a faithful shepherd, and had left them nearly a year previous, and now, weak and straying, turning every one to his own way, theirs was a condition to have called forth the compassion of the Good Shepherd. Feeling deeply their need of a shepherd, thoroughly dissatisfied with the food they had been able to find they hungered for the fat pastures of the blessed Gospel. We held two preaching services on the Lord's day, and at both their large room was crowded to overflowing, and in the evening as many more Nicodemuses covered the adjoining roofs, who listened with marked attention throughout the service. This village seems to present a very inviting field to one whom they could thoroughly trust and love. While, with difficulty, they raised their allotted portion of their former preacher's salary, they joyfully pledged more than four times that amount if we would send them one who would lead them. So urgent seemed their need, and so hopeful their case, that we have removed an earnest worker from a field for which he was not adapted, and have placed him in Peri, and we look for speedy and abundant fruit as the result."

GEGHI — PRAYERS OF THE CHILDREN.

"We now turned our steps to the easterly limit of our field, the famous Geghi region, famous for suffering more before, during, and since the war, from extortionate and cruel Begs, rapacious soldiers, merciless Koords, an insatiable government, as well as from repeated famine, than any portion of this ill-starred region of which I know anything. But in spite of their crushing burdens and discouragements I found the state of

the work throughout this whole region decidedly encouraging. We have but one pastor and one preacher in all this hopeful field, when there should be at least three times as many.

"In the largest places we held a number of meetings which were not only full but crowded to overflowing, many covering neighboring roofs, while others peered in through the door and windows. One poor bed-ridden sister was brought in and laid on the floor in time for the earliest service, *at sunrise*, and remained there through all till nearly nine o'clock at night. Seeing her lie there so smitten of God, yet so eagerly drinking in his truth, the very light of heaven reflected in her face, I had a precious lesson of the fruits of the gospel of the Great Burden-bearer. Meetings for women alone were also largely attended and deeply interesting, so good, indeed, that the brethren would persist in coming.

"Children's meetings also were held, and it would have moved hearts little affected by an ordinary prayer meeting to hear Christ's little ones rise one after another, and in the most touching simplicity and faith, pray: 'Dear Heavenly Father, do send us a preacher who can teach us how to understand and obey thy sweet words that we may love and serve thee forever, Amen.' Then another: 'Oh, dear Saviour, we do pray thee with all our hearts to send us a teacher that we may not grow up ignorant and wicked, but in a way to honor thee. Do send one quickly, for we need one so much, and we ask him in thy name, Amen.'

"The entreaties of the parents in the five villages visited were of the same tenor. We have removed one teacher and sent him thither, but he is like the few little loaves and fishes compared with the hungry multitude. At the end of the school year in October, we will send all who can possibly be spared. But pray unceasingly with us to the Lord of the harvest, for, having done our little all, our only reliance is on his provision."

#### A PASHA'S ADVICE.

Dr. H. N. Barnum, under date of June 12, speaks thus of a visit paid them by a prominent Turk:—

"Dervish Pasha, one of the field marshals of the Turkish Empire, being now in Harpoot, paid a visit yesterday to the college and the preparatory department and the female seminary. I gave him a list of the studies of each school, and he called for such lessons as he chose. He expressed himself repeatedly as highly gratified, and one of the leading Turks of this region said to me to-day: 'Dervish Pasha has a great deal to say in praise of your schools,' which shows that his commendation is genuine, and not intended to flatter us. He gave the pupils in each department very excellent advice. I was especially struck with his remarks to the girls. Among other things he said to them: 'This is a rare opportunity which you now enjoy. Let your neighbors see that you are very different from them. Compel them to confess from your improvement, that you are not the girls whom they used to know. And when you return to your home, don't let them say: 'A girl has come to our village, but a school has come.'" Turkish officials are uniformly very polite and very friendly."

#### ABILITY DENIED BUT DISCOVERED.

Mr. Knapp, of Bitlis, writing June 12, gives an account of an effort he had made to induce the people to build a much-needed High School. He matured his plans, conversed privately with some leading men, and then called a meeting at which he proposed that they should raise \$420 for the purpose. After offering to give a certain sum himself, he called for responses. The result Mr. Knapp thus states:—

"Judge of my surprise and chagrin to find that not one of those present dared open his mouth in favor of my proposition, or even to thank me for my proffered contribution; and, more than all, through their chairman, they declared their belief that the community

could not raise more than \$200, not half the sum I proposed! 'Who of this congregation,' it was asked, 'can pay five liras (\$20)?' With a heavy heart, after answering a few inquiries they made, I dismissed the meeting, and returned home, without saying a word; and I am ashamed to say that I came very near spending a sleepless night! It was evident that several of the more timid, influential, well-to-do, but parsimonious persons had either misunderstood my motives, or that I had overrated their capabilities.

"Shortly after this I was obliged to start on my journey for the annual meeting at Mardin; and now on my return my wife greets me with the glad tidings that the people that very week called a meeting, reconsidered their former action, started a subscription paper, and, as it were, outdid themselves, having not only raised more than the \$420, but hope to swell it to \$600, three times the sum they at first thought they could raise! The pastor headed the list with \$24, and, to the surprise of all, a brother who has no children puts down \$40! The poor members are doing even better than this. One poor man with five children, and whose monthly wages are but \$3, gives \$4, and poor blind Mar-noog, with a family, unable to give money, gave \$4 in the shape of a small Koordish carpet, the only article of the kind in his house. These are only examples out of many. All the scholars of the Girls' Boarding-school, now numbering thirty, gave their mites, amounting to \$8, with the promise of a clock when the High-school is started."

#### MOSUL.

Mr. Andrus, of Mardin, was requested more than a year ago by the Prudential Committee to visit Mosul and Bagdad, but the necessities of his field detained him from undertaking the proposed survey of the region along the Tigris. In April last, in company with Mr. Edwin M. Bliss, of the American Bible Society, Mr. Andrus reached Mosul. Writing June 18, he says:—

"I found the church and commu-

nity at Mosul in a much better state than they had been for years, and quite alive to the religious exigencies of the times. An effort at a thorough reorganization of the church was successful, and pledges in giving were increased sufficiently to warrant an advance in the salary of the pastor, and some efforts in other directions. Not content with these things the brethren felt that the time had come for enlarged effort in Mosul and the surrounding villages, and that for the successful prosecution of such work they would need a missionary as a leader and councillor.

"In the 'retrenched' state under which we were working (I knew nothing at the time of the relief which had been so providentially provided) I did not feel warranted in holding out to them any promises, however small, for whose fulfillment I could see no prospect. The position was all the more painful, inasmuch as I felt the force of present circumstances in the religious ferment of the city and region, and realized the propriety of their request."

#### BAGDAD. AN OPEN FIELD.

"As the season when we left Mardin was too far advanced to admit of a visit to Bagdad, an arrangement was made with Mr. Bliss to send one of our helpers there as a colporter of the Bible Society, with instructions to watch the state of religion among all classes, and to report as to the prospects of missionary work in the near future. For this responsible and double service, the oldest, keenest, and most trustworthy man at our disposal was selected—a man through whom the Lord has opened the most of the places now occupied in our field—the right-hand man of the lamented Walker and Williams—Shemas Suleeba, of Diarbekir. He is now hard at work in Bagdad, and a few extracts from his letters will show what he is doing, and what he thinks of the outlook there. In his first letter he says: 'There are ten men in Bagdad who want a missionary and a high school. The Jews teach in their schools English, French, Persian, Arabic, and Hebrew. So long

as the *Jews* desire instruction in these languages, judge ye, at this rate, what kind of schools you would need to have.' In his second letter he says: 'The *Jews* are like drunken men in regard to religious matters. Every morning I go to the door of their church to sell them books. Then I go to the markets and talk with *Jews*, Christians, and Moslems. Conversation is abundant. I have plenty of work every day in talking with all kinds of men.'

"In his third letter he breaks forth in this strain: 'O that there was *now* in Bagdad an American! All the *Jews* and Christians say there has never before been such a stir in Bagdad.' 'What do you think about Bagdad? Are you going to arrange for it?'"

#### SHALL THIS FIELD BE OCCUPIED?

The Eastern Turkey Mission at its late annual meeting resolved that efforts should be made to enter more vigorously into labors at Mosul and Bagdad. Of this matter Mr. Andrus says:—

"My opinion is that Bagdad could be very effectually worked from Mosul. It can be reached in three days by water, although to return by land would require seven. Mosul is as much cooler than Bagdad as Mardin is than Mosul, and on that account Mosul is to be preferred. The decision to do anything for Bagdad involves also the decision to to enlarge the work in and around Mosul. This decision carries with it the necessity, at present, for the residence in Mosul of at least one missionary during eight months of the year, so as to superintend the work in both places.

"But what is there in and around Mosul to encourage this step? First, there are some 7,000 nominal Christians in Mosul, and some 30,000 in twenty villages within three days' journey of the city. No work of any account has yet been attempted in these villages. These Christians are divided into two sects, the Syrians (or Jacobite church) and the Papists, who are chiefly Chaldeans. We omit now the Protestants, who are relatively very few in num-

ber. There are at present very serious troubles and dissensions in both of these communities.

#### SCHISMS IN SYRIAN AND PAPAL CHURCHES.

"The dissensions in the Chaldean church are some three years old, and grew out of the Papal Bull on the infallibility of the Pope, which has been issued for the Chaldean branch of the church to accept. The dogma has made a great schism in that community. The result has been that last winter in the Chaldean villages, the colporters from Oroomiah were cordially welcomed by the opponents of infallibility, and many copies were sold of the New Testament in the modern Chaldean, and explanations of these Scriptures were listened to attentively. In some places the colporters were asked to locate and preach. Formerly it was not possible to sell a book or hold any conversation in these villages.

"Certainly never before was the outlook so hopeful for success in evangelistic effort in these parts as now. Are the Prudential Committee and the constituency of the Board ready to say to us: 'Go forward,' and to send the men and the means for so doing?"

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#### Madura Mission.

#### CONTINUED PROGRESS.

UNDER date of May 20, Mr. Noyes writes from Kodai-kanal:—

"Ever since the year commenced I have felt considerable anxiety lest there might be a reaction in the work and a falling off in the number of our adherents after the famine was over, and the time of plenty returned. The first quarter of the year has now gone, and there has not only been no defection, but, on the other hand, considerable gain. Twenty-two families, consisting of sixty-eight souls, have joined the different congregations, and about forty persons have been received, or are candidates for admission to the church.



Three new church buildings have been dedicated, two of which cost \$158, of which the people paid in work \$86. In four heathen villages thirty-two heads of families are ready to embrace Christianity, and are waiting to be formed into new congregations. They must wait, however, until we have the means for helping them to erect places of worship and sending teachers to them. About \$185 have been raised for benevolent objects since the beginning of the year.

"Last Sabbath I was at Kambam. At the morning service 90 men, 110 women, and 50 children, were present, making an audience of 250, and 88 communicants partook of the Lord's Supper. Seven persons were admitted to the church, and 10 children were baptized. After the services the kalias, or earthen money boxes, which I had given to the people on my last visit, were broken, and the contents amounted to about \$10. The people took very great interest in seeing the charity boxes opened, and hearing the contents of each announced, with the name of the contributor. One kalias contained thirty-two small silver coins, worth fifty cents. The largest amount in any one kalias was \$2."

Mr. Tracy, of Tirupuvanam, also writes of encouraging progress in the villages near his station. He says:—

"On the first of January there came to me a Sharnar woman, seeking work as a Bible reader. I was impressed, at the time, with a feeling that the helper, for whom I had been waiting and praying, had been sent to me, to enter with me upon the work of the New Year. The circumstances of her coming impressed me as providential. I gave her employment as a Bible reader, and soon had occasion to feel strengthened in my hope and belief that she would prove a faithful and valuable helper. She has since then been an inexpressible comfort and encouragement to me in my work. I interpret her coming as the Master's voice of cheer to me on the threshold of a period which was to prove one of peculiar trial. Surely 'Hé leadeth me.'"

#### THE BANGALORE MISSIONARY CONFERENCE.

The conference of missionaries from various societies laboring in Southern India which convened at Bangalore, June 11, was an important gathering. There were about 140 present, including missionaries and their wives, and the sessions continued through seven days. A letter from Mr. Herrick, dated Tirumangalam, June 21, gives some of his impressions concerning the meeting:—

"Bangalore is situated on table land 3,000 feet above the sea. The climate is most delightful at this season of the year, much like June in New England. Everything is fresh and green there, while the plains, in the low country, are parched and brown. The number of missionaries present, born in England, Ireland, Scotland, Germany, the United States, Canada, India, and Ceylon, and the number of societies represented, made a deep impression upon my mind. The catholicity and brotherly love manifested by those representing so many different missions and denominations, were very pleasant to witness, and very encouraging. From the prayers offered, the papers presented, and the remarks made, the earnest desire, not to promote the interests of particular denominations but to advance the kingdom of one common Lord in the salvation of lost men, was clearly manifested and most inspiring.

"On the Sabbath which I spent there, I attended three meetings, all at the same place. In the morning a sermon was preached by a missionary of the A. B. C. F. M. At midday the Lord's Supper was administered to nearly all, except close communion Baptists. The Scriptures were read, and an address given by a London missionary who had seen forty years' service, and the Supper administered by two missionaries of the Church Missionary Society. Twelve men, Europeans, Americans, and natives, acted as deacons. In the evening a sermon was preached by a missionary of the Free Church of Scotland.



## A CONFIDENT COMPANY.

"Another thing which greatly interested me, was the earnestness of those engaged in different kinds of labor, and the confidence of each man that he was doing the work of God, and not spending his strength for nought. This was manifested by those whose special work is vernacular preaching, both to heathen and Mohammedans, and those engaged in education, as well as by those laboring to promote the interests of the native churches in raising up an efficient native ministry. The plowers and sowers, as well as those caring for the ripening grain, and those gathering in the golden harvest, were full of zeal and hope. This is as it should be. No one will accomplish much in any department, unless he work earnestly and in faith. All these different kinds of labor are needed, and are helpful one to another. It is cause for gratitude to God that he has raised up so many good and earnest men for the work in which they are engaged.

"The number of native ministers present from different parts of the country, their intelligence, and the spirit generally manifested by them, were very encouraging. So was the evidence presented by many from different places that God is blessing their labors, and, through their instrumentality, is carrying on his own work with power. From what I heard of other fields, as well as from my own experience, I was impressed with the thought that 'the lines are fallen unto us' of this mission 'in pleasant places.' The Lord has given to us a most interesting and important field. May we have strength and grace to cultivate it faithfully.

"I ought, I think, to say that the presence of Bishop Sargent of the Church Missionary Society, in the meetings of the conference, and the part he took in them, was a great blessing. From his good sense, his large experience, his earnest love for Christ and the people of this land, together with his unfeigned catholicity, his influence, all on the side of right, was such as could have been exerted by no other man."

## Japan Mission.

## OSAKA. A YEAR OF GROWTH.

MR. DE FOREST, in making the annual report from the Osaka station, says :—

"God has given us a year of large success coupled with many discouragements. Instead of sixty-one church members, we have one hundred; instead of two churches and two branches, there are three churches and three strong branches, ready to become churches as soon as leaders can be found for them: instead of \$447.96, the Christians have raised \$446.06. The spiritual condition has noticeably advanced, and cases of wonderful self-denial, and joy in self-denial, have multiplied.

"We have greatly strengthened our work this year by the formation of a theological class of seven or eight of our most promising young men; thus the churches and branches have received solid instruction, and the young men are not only enthusiastic and thankful for our labors, but their growth in practical Christian living has been very marked. We look to these young men for pastors of Osaka churches, being ready always to catch as many as possible from the Kioto school. A most pleasant inroad has been made into the government school; many of the scholars and teachers have come into very close relations to us and the general work; a few boys have been baptized; but the school has become a college, and, with new professors and new influences, we can make no confident predictions for the future.

"Medical Work goes on developing a spirit of benevolence, and a system of helping the sick and the poor, not only in the churches, but also among those who will have nothing to do with the churches. Medical work is a continual recruiting office for our churches, giving us some excellent additions to our Christian workers.

"Christian marriages, and a proper understanding of the relations of husband and wife, will let more divine light

into this land, and correct more of downright heathenism than any other one branch of practical living. Our work shows itself to be strong in that the Christians, high and low, accept without hesitation the usual public services in connection with marriages: all heathen customs are disowned. Two or three of these services in houses of wealthy people, and before large audiences of officers, teachers, and men of influence, who do not attend the churches, have taught them the high place Christianity gives to the life-long relation."

#### KOBE—THE NEED OF PASTORS.

The annual report from this station says:—

"The Kobe station has now five churches in its care. One of these, Akashi, has been organized during the year. The Kobe church has made a gain of fifteen in its membership; the Tamon church, twenty-two; the Hiogo church, seven; the Sanda church, one. Besides this a church of nineteen members has been organized in Akashi. And over and above this it is expected that two more churches, as the result of work already done, will be organized before the year comes to its close.

"The pastorless condition of the churches is one of the chief hindrances to progress, and the occasion of much anxiety to the missionaries. It is, however, a condition that, we have good reason to hope, will not become chronic. During the year we hope to have a pastor ordained over each and every church under our care. Kobe and Tamon churches are abundantly able, pecuniarily, to support a good man each. There has been on the part of the churches backwardness in assuming the responsibility of setting men apart to the work of the ministry. The cause of this is manifold, but the sense of what the church is, and of what its requirements are, if it would grow and be influential in the land, is making a deeper impression on the thought of all. Hence our hope that during the year each church under the watch and care of the

Kobe station will be supplied with its own pastor who will be able to devote *all* his time to the labors incident to his office.

"The increasing contributions of the churches for various Christian work gives much occasion for joy. A faith that reaches deep into the pocket book is very apt to be a true faith. Each and all of our churches are free from debt. During the year the Kobe church had the pleasure of dedicating its exceedingly convenient and very pretty sanctuary free of debt. In fact there was a small balance in the treasury after the last bill had been paid. The comfort and satisfaction that this building affords are such that all our churches, at the earliest possible date, intend to erect similar structures."

#### OKAYAMA.

From this station there has come, in place of an annual report, an historical account of the beginnings of Christian work in that city. Dr. Taylor first visited it in 1875, Mr. Atkinson in 1877 and in 1878, accompanied in the latter year by Miss Barrows and Miss Dudley. Mr. Cary, in making record of a subsequent tour to Okayama by Dr. Berry and Mr. Atkinson, says:—

"Important historic events often turn upon ignoble things, and had it not been for a pair of old boots, possibly Okayama station would not have been founded. The story is, perhaps, worthy of being put on permanent record. Our esteemed Japanese friend, Nakagawa, is the possessor of a pair of boots made of red leather. The day before Messrs. Atkinson and Berry were to start on the tour, the former, while passing a native hotel in Kobe, happened to see these very boots standing by the entrance. There could be no mistake; they would be known if seen at the North Pole. Evidently the owner could not be far away, and inquiry made it certain that Nakagawa was in the hotel.

"That evening, in a consultation held with him, the project of establishing a mission station in Okayama, with Dr.

Berry engaged in medical work, and two others employed as teachers in a school, was suggested. At first he showed no great interest in the scheme, but afterwards, becoming enthusiastic over it, he said that, instead of continuing his journey to Kioto, he would at once return to Okayama, and prepare the way for Mr. Atkinson and Dr. Berry, if they would delay their coming for a few days. Thus the old red boots, though they interrupted the business of their owner, sent him back to a work without which we would, perhaps, have been unable to gain a foothold in the city."

#### A WINGED SEED.

"We sometimes meet with the results of work done in other stations. An interesting instance of this it may not be amiss to mention. Five years ago when Dr. Berry was in Kobe, a teacher of Chinese in Nishi-no-miya came for medical treatment. Some books which were given to him interested him so much that he came again to Kobe, this time to make inquiries about Christianity. He asked that some Bible mottoes might be given him to hang upon the walls of his room. Accordingly several short passages of Scripture were written in Japanese, and taking these he returned home. Nothing more was heard of him until one day he came into the house at Okayama. He said that he was growing old, and his health had failed so that he had given up

teaching, and was now living in a little village a few miles distant. He had continued to study the Bible, and had even tried to preach its truths; but the people had only laughed at him, while the priests had violently opposed him, so that the old man, having no one to sympathize with him, had become somewhat discouraged. Still he continued to study by himself. He had an old Testament in Chinese, and at one time he thought of translating this into Japanese, but finding the task too difficult he had given it up. When he heard that we had commenced work in Okayama, he came there to see us and to ask some questions about what he had read. He afterwards made a second visit, and is now planning to spend some time in Okayama studying the Bible, so that he may be better prepared to speak to the people of his own and other villages.

"The word of truth is like a winged seed. We look for it in the place where it was sown, but it is no longer there, and we think it has perished. Some day in a far-off place we find a plant springing up, and flowering, and bearing fruit. Then are we encouraged, as we hope that other seeds of which we never find any trace have yet somewhere been nourished by God's sunlight and rain, so that they, too, have had their part in making the earth to be the green and fruitful garden of the Lord."

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#### GLEANINGS FROM LETTERS.

EVENTS have proved the Zulus to be quite as formidable a military power as they have ever had credit for. The belief is all but universal in South Africa, and I share in it, to the full, that the English had either to break up the military rule of the Zulu nation, or eventually, and at no distant day, to evacuate not only Natal, but the whole of South Africa. And while I would not advocate the policy of planting the Gos-

pel at the point of the bayonet, I fully believe that the supremacy of English rule is necessary to the speedy and healthful development of Christian Missions in this half of "The Dark Continent." It is hardly possible for one not living in Natal to realize, I had almost said even to credit, how intense was the excitement which prevailed throughout the colony from the 22d of January to the 1st of April, *i. e.*, during the interval

from the Isandhlwana disaster, to the arrival of the reinforcement consisting of 9,000 British soldiers and 2,000 cavalry and artillery horses. A wide-spread panic took possession of the colony, and many left their homes for places of greater safety. Messrs. Bridgman and Robbins sent their families into Durban, where they remained many weeks. Mr. Tyler and family were living just outside of Durban for four or five months. Mr. Rood and family, including Miss Hance, were also away several weeks. The rest of our mission circle remained quietly at their homes, and the three boarding schools of the mission went on as usual, somewhat diminished, however, in numbers. — *William Ireland, Adams, South Africa.*

— That there is a spiritual power going forth from these little circles in Prague and vicinity, in Stupitz and Sebrin, and in the various other places where the saving power of the gospel has been felt, cannot be denied. Proofs of this in the Roman Catholic church are seen in an increased activity, in a more evangelical style of preaching, especially in some of the Prague churches, and in a closer watchfulness over individual members lest they fall away. In the Protestant church, the same thing manifests itself in an increased interest in church discipline, in the discussion of more important and more vital questions, and in the marked growth among the laity of a spirit of inquiry as to the real meaning of the "new birth" and of the "hidden life." We have reason to be thankful that God has seen fit to allow our work to have any share in bringing about results so desirable as these.

Mr. Novotry was last week fined five florins for holding a forbidden meeting, though the meeting which he was charged with holding, as he explained clearly to the official, was made up of persons who came to call, staying a short time and then going away. At the time the policemen called, about ten were present. Mr. Novotry has appealed against this sentence. — *E. A. Adams, Prague, Austria.*

— In our mission work there seems to be a quiet advance amid the many distracting influences of various kinds. Last Saturday a young man from Djumaa was examined and approved for admission to the church. He has for over four years seemed a decided follower. About that time he was imprisoned for a month on a false charge, to make him leave Protestantism, but while in prison for the first time, he found in his Bible that persecutions for Christ's sake were a part of the promises made to the followers of Jesus, and was strengthened. He has never wavered. Though quiet he is outspoken. He is one of those quiet leavening influences among this people, which give us so much encouragement to hope for their future.

The examination of the Female Boarding School passed off well, July 2d and 3d, six graduating, of whom two were refugees from Macedonia this year, another from Romelia last year, two were in relief work in Djumaa. They have passed a fuller course for life's work than that in our programme, and their varied experiences will make them more useful. All are members of the church. One has been an aggressive Bible woman while here, and teaching a school in Yamboul, to which place she returns. — *James T. Clarke, Samokov, Bulgaria.*

— We are holding meetings every evening for prayer, and the expounding of the Word; attendance large and interest growing. We must have fuel if we would have fire. Scripture truth is the fuel, the Holy Spirit the fire. We have divided the Sabbath congregation into two, from lack of room, preaching the same sermon at noon and at four o'clock. — *T. D. Christie, Hadjin, Central Turkey.*

— The last cold-season crops gave fine promise, but as the ears were forming and the grain was in the milk, armies of rats and mice attacked and destroyed the crop. In some places a quarter of the expected harvest was garnered; in other places an eighth. In certain sections the rats took *all* but what the people eat as roasting ears, or plucked and dried before it was ripe. So the

people in the worst counties have lived since the beginning of April on wild seeds and imported grain, to buy which they sold whatever they had, even their working oxen. The rats that have proved such a plague are field rats that may always be found in considerable numbers, but have been allowed this year to multiply astonishingly. At least several thousand square miles of crops were eaten or destroyed by them, and we know not yet now far their devastation extended. — *S. B. Fairbanks, Ahmednuggur, India.*

— We returned from Panchgani six days ago, and are all in our usual health now, and I hope to escape a return of fever. There is much more distress in this region than I expected to find. Multitudes are literally dying of starvation. It is worse in this part of the country than it was last year at this time, though there is a fair prospect of a harvest three months hence. — *C. Harding, Sholapur, India.*

— How inspiring to us young missionaries to be assured by such a legacy that the Lord will not allow his church to stand still from want of pecuniary resources: that because the hearts of his people are in his hands, therefore their money will continue to flow into his treasury. May He give you wisdom to rightly distribute the gift, and may He

give us grace to properly use whatever of it may flow into our mission. I am making some progress in the study of the language. In this study there are, it is said, three stages—the first when one expects to get the language in a few weeks; second, when he thinks he will *never* get it; third, when it pleasantly, and rather suddenly, dawns upon him that he has it. Well! I am, as I hope, near the close of the second stage, and that has not been so dark to me as it may have been to some. — *J. P. Jones, Dindigul, India.*

— The commencement exercises of the Jaffna College passed off very pleasantly. Seven young men graduated, all Christians. Two of them stood very high in their studies. We hope for great things from these young men. Their influence as Christian students among their fellow students was good, and we hope that their influence among their countrymen will be even greater and better. Two of these young men have already been appointed as teachers in the High School; the others have not yet commenced any course of study or work. A large number of educated Tamils were present at the closing exercises, and seemed to be very much interested. Many made speeches in praise of what they had seen and heard. — *R. C. Hastings, Batticotta, Ceylon.*

#### MISCELLANY.

##### BISHOP TYRRELL AND HIS PRINCELY GIFT.

REFERENCE has already been made in these columns to the gift to his diocese of \$1,250,000 by the Bishop of Newcastle, Australia. The following account of the donor we find in *The Mission Field*, which copies it from *The New Zealand Church News*:—

“Dr. William Tyrrell was born in 1807, and graduated B. A. in 1831, and M. A. in 1834. He was ordained in 1834, and after a very useful ministerial career in England was nominated first Bishop of Newcastle, on the division of the diocese of Australia, in 1847. He was consecrated in Westminster Abbey in that

year, and immediately thereafter proceeded to the scene of his labors, from which he never once ceased till the day of his death, having never returned to his native country. Bishop Tyrrell was a man of great physical power, and as a walker or rider was never surpassed, seldom equaled. He often, in the early days of his episcopate, rode eighty or ninety miles a day. No distance was too great for him, if he could serve or extend his Master's kingdom by undertaking the journey. As an administrator he was a wise and judicious man; he had an indomitable will, and never failed to persevere in any course which in his judgment was right. Though

Dr. Tyrrell was most exacting, and perhaps made too little allowance for those of his clergy who had not the physical or mental vigor with which he was himself blessed, all concur that he was a devoted, earnest bishop, and found in him the true, sympathizing Christian friend. As a preacher he was gifted with remarkable powers. His manner was always nervous at first, but gradually, as with heart and soul he unfolded the rich Gospel truths from the little Bible he invariably held in his hand while preaching, he would hold enormous congregations spell-bound. His language was eloquent in its purity and simplicity, but his chief power lay in his thorough earnestness, and his truly consistent Christian walk. Dr. Tyrrell was a good High Churchman of the old school, and discountenanced ritualistic tendencies in his clergy. He strove to keep ever before his own mind and theirs the thought of the real solid work to be done, and of him it may truly be said, as of his Divine Master, that he 'went about doing good.' He visited every part of his great diocese continually; he only once left Australia, and that was for a visit to the Melanesian Islands in company with Bishop Selwyn in 1851. Writing to the S. P. G., on the 18th January, 1877, he said: 'On the 31st of the present month I shall complete my seventieth year, and am now in the thirtieth year of my episcopate, having been consecrated on St. Peter's Day, 1847; and, as I have never yet rested from my episcopal duties, I hope not to be compelled to do so until I am summoned by my blessed Saviour.' Since this period the Bishop's health has been failing, and in May last he was unable to be present at the meeting of his Synod, when his commissary announced that, in addition to the careful husbanding of the various grants and subscriptions entrusted to him, the Bishop had presented to the diocese the whole of his own large fortune, augmented by his self-denying prudence throughout his long life, and that it was now endowed by him with a sum of £250,000!"

## ARRIVALS.

REV. G. F. HERRICK and wife, Miss C. H. Hamlin, and Miss L. B. Chamberlin, arrived at Constantinople, August 22.

## DEPARTURES.

MISS CHARLOTTE E. ELY and Miss Mary A. C. Ely sailed from New York, August 23, on their return to the Eastern Turkey Mission. Rev. L. H. Adams and wife sailed from New York August 30, returning to the Central Turkey Mission. They were accompanied by Miss Grace Bingham, of Wellsville, N. Y., who joins the same mission, and will be located at Aintab.

Rev. W. H. Belden and wife sailed from New York, September 6, to join the European Turkey mission. Mr. Belden leaves the pastorate of a Presbyterian church in Scranton, Pa., and from his former connection with the press, it is expected that he will be specially serviceable in the preparation of a Christian literature for Bulgaria.

Rev. Robert Chambers and wife, of Woodstock, Ontario, Canada, and Rev. Wm. N. Chambers, a recent graduate of Union Theological Seminary, sailed from New York, September 20, to join the Eastern Turkey Mission.

## DEATHS.

IN New York, July 23, Mrs. Katharine C. Lindley, daughter of Dr. Willard Parker, aged 38. Mrs. Lindley, then Mrs. Lloyd, went to the Zulu mission in 1862, and after the death of Mr. Lloyd in 1865, she remained for several years in faithful and successful labors. She was the author of the interesting sketch of Zulu missions, entitled: *Seeds and Sheaves*.

IN Natal, South Africa, June 1, Rev. Jacob L. Döhne, aged 68. Mr. Döhne commenced missionary service in South Africa under the Berlin Society, but afterward, in connection with the American Board, he labored among the Zulus, and prepared on elaborate dictionary of the Zulu language. "An earnest worker and a brother beloved."

IN Glenwood, Iowa, August 22, Rev.



Loring S. Williams, aged 83. In 1816, when twenty years of age, Mr. Williams went out under the Board as assistant missionary among the Cherokees, locating at what is now known as Mission Ridge, Georgia. In those early days, he and another young missionary ascended a steep mountain near their home where

they together kneeled in prayer. They then agreed to call the summit "Look-out Mountain," a name since famous as the scene of "the battle among the clouds." Mr. Williams resigned his connection with the Board in 1837, and has since labored as teacher and preacher in Illinois and Iowa.

### DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see September "Herald,"	\$938 05
Prague, Austria, Contribution of friends	113 11
Hilo, Sandwich Islands, native church, 50; Rev. T. Coan, 50; "From L. B. C.'s Fern Fund," 25;	125 00
	<b>\$1,176 16</b>

### DONATIONS RECEIVED IN AUGUST.

MAINE.		Wilton, James Scales, by Samuel S. York, Ex'r,	
Cumberland county.			75 00—1,625 00
Cape Elizabeth, 1st Cong. ch. and so.	9 00		2,832 60
Gorham, 1st Cong. ch. and so.	40 66	NEW HAMPSHIRE.	
Lewiston, Rev. S. G. Dickman,	10 00	Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Minot Centre, Cong. ch. and so.	42 00	Fitzwilliam, Cong. ch. and so.	23 00
Portland, State St. Cong. ch. and so. 150; 2d Parish, of which \$100 from W. W. Thomas to const.	390 44	Rindge, Cong. ch. and so.	10 27
Rev. C. A. Dickinson, H. M.	3 00	Stoddard, Rev. H. H. Colburn,	2 00
South Freeport, Rev. H. Haley,	20 00	Walpole, 1st Cong. ch. and so.	61 14
Standish, Cong. ch. and so.	11 00	Winchester, Cong. ch. and so. 35; 50;	
West Auburn, Cong. ch. and so.	11 00	Rev. J. C. Smith and wife, 10;	
Woodfords' Corner, Cong. ch. and so.	15 00	Rev. Elijah Harmon and wife, 10;	53 50—149 91
Yarmouth, Central Cong. ch. and so. 75; 1st Cong. ch. and so. 20;	95 00—541 10	COOS county.	
Franklin county.		Lancaster, Cong. ch. and so.	31 33
Farmington, Cong. ch. and so.	19 36	Grafton county.	
Hancock county.		Danbury, A friend,	5 00
Castine, Rev. A. E. Ives,	3 00	Lebanon, 1st Cong. ch. and so.	43 00
Kennebec county.		Littleton, Cong. ch. and so.	40 77
Gardiner, Cong. ch. and so.	27 68	Orford, Cong. ch. and so.	25 00
Lincoln and Sagadahoc counties.		Orfordville, Cong. ch. and so.	10 00—131 77
Bath, 3d ch., Charles Clapp, Jr.	30 00	Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Thomaston, Cong. ch. and so. m. c.	9 00	Francestown, Mrs. A. H. Kingsbury,	3 00
Topsham, Cong. ch. and so.	24 00—83 00	Greenville, Cong. ch. and so.	23 00
Oxford county.		Greenfield, Union Cong. ch. and so.	35 00
Bethel, 2d Cong. ch. and so.	30 00	Manchester, 1st Cong. ch. and so.	79 68—139 68
Penobscot county.		Merrimac county Aux. Society.	
Bangor, Central Cong. ch. and so.		Concord, G. McQ.	5 00
300; 1st Cong. ch. and so. 11-33;	311 33	Franklin, Cong. ch. and so. to const.	50 00
Brewer, 1st Cong. ch. and so.	6 00	STEPHEN KENRICK, H. M.	50 00
Hampden, Cong. ch. and so.	4 84—322 17	Henniker, Cong. ch. and so.	55 00
Piscataquis county.		Pittsfield, Cong. ch. and so. m. c.	24 32
Brownville, Cong. ch. and so. 9-85;		Tilton and Northfield, Cong. ch. and so.	100 00
A friend, 1;	10 85	Webster, A friend,	15 00
Foxcroft and Dover, Cong. ch. and so.	43 00	West Concord, Cong. ch. and so.	12 00—261 32
Monson, Cong. ch. and so.	5 00—58 85	Rockingham county.	
Somerset county.		Epping, Cong. ch. and so.	33 15
Norridgewock, Cong. ch. and so.	63 77	North Hampton, Cong. ch. and so.	13 12
Skowhegan, Cong. ch. and so.	22 00—85 77	Plaistow and No. Haverhill, Cong. ch. and so.	238 75
Union Conf. of Churches.		Raymond, Cong. ch. and so.	18 00
Bridgton, 1st Cong. ch. and so.	7 07	Salem, Cong. ch. and so.	6 00
Waldo county.		Salmon Falls, Cong. ch. and so.	12 00
Sandy Point, Cong. ch. and so.	8 92	South New Market, Cong. ch. and so.	11 00
Washington county.		Stratham, Cong. ch. and so.	25 66—357 68
Machias, Centre St. Cong. ch. and so.	17 38	Strafford county.	
Robinson, Cong. ch. and so. m. c.	10 00—27 38	Great Falls, 1st Cong. ch. and so.	52 00
York county.		Sanbornton, Cong. ch. and so.	38 00
Kennebunk, Union church,	3 30	Wakefield, Cong. ch. and so.	17 00
	1,507 60	Wolfboro, 1st Cong. ch. and so.	14 75—121 75
Legacies.—Castine, Samuel Adams, by Luther G. Philbrook, Ex'r, 1,500 00		Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Washington, Calvin Starrett (add'l), by Rev. F. V. Norcross, Ex'r,	50 00	Grantham, Mrs. Susan S. Hemphill,	10 00
			<b>1,193 44</b>

*Legacies.*—Milford, Mrs. Josephine M. Ellis, in part, by G. A. Ramsdell, Ex'r,

3,000 00

4,193 44

## VERMONT.

## Addison county.

Bristol, Mrs. Arzina Knight, 5 00  
New Haven, Cong. ch. and so. 92-83;  
S. K. go; 142 88  
Ripton, Cong. ch. and so. 1 00—148 88  
Bennington county.  
Arlington, Rev. Charles Redfield, 5 00  
Bennington, 1st Cong. ch. and so. 22 50  
Manchester, Cong. ch. and so. to  
const. L. H. HEMENWAY, H.  
M. 165 57—395 57

## Caledonia co. Conf. of Ch's. T. M.

Howard, Tr. 32 00  
Barnet, Cong. ch. and so. 19 00—51 00  
Morrisville, Cong. ch. and so.

## Chittenden county.

Burlington, 3d Cong. ch. and so. 110 00  
100; A friend, 10;  
Jericho Centre, Cong. ch. and so. 32; A friend, 1;  
33 00  
Richmond, Cong. ch. and so. 26 00  
Shelburne, A Friend, 20 00—189 00  
Lamelle county.  
Johnson, 1st Cong. ch. and so. 20 00

## Orange county.

Braintree, Rev. Augustus Alvord, 10 00  
Brookfield, 1st Cong. ch. and so. 7 15  
Corinth, Cong. ch. and so. 7 56  
Newbury, Cong. ch. and so. 100 00  
Post Mills, Cong. ch. and so. m. c. 13; —, 25;  
38 00  
Strafford, Cong. ch. and so. 38 00  
—, A friend, 5 00—205 71

## Orleans county.

Coventry, Mrs. Phebe H. Plastringe, 4 00  
Derby, Cong. ch. and so. 11 00  
Greensboro, Cong. ch. and so. for  
Papal Lands, 5 00  
Holland, Amasa Kidder, 5 00  
Morgan, Cong. ch. and so. 7 00  
West Charleston, Cong. ch. and so.  
with other dona. to const. LYDIA  
HINMAN, H. M. 64; A thank-  
offering, 10; 74 00—106 00

## Rutland county.

Benson, Mrs. Anna M. Howard, 10 00  
Brandon, Cong. ch. and so. 29 34  
Danby, Cong. ch. and so. 3 00  
Pittsford, Mrs. Charles Walker, 15 00—57 24

## Washington county, Aux. Soc. G. W.

Scott, Tr. 13 62  
Northfield, Cong. ch. and so.

## Windham county Aux. Soc. H. H.

Thompson, Tr. 16 78  
Brattleboro, Central ch. m. c. 10 00  
Dummerston, Cong. ch. and so. 5 00  
Putney, Rev. Amos Foster, 3 00  
Wilmington, Cong. ch. and so. 3 00  
Windham, Cong. ch. and so. 30 35;  
Banks' Fund, 1; 31 35—66 13

## Windsor county.

Hartford, Cong. ch. and so. 28 53  
Norwich, Cong. ch. and so. 11 35  
Roxbury, Cong. ch. and so. 42 15  
Tyson Furnace, Mrs. R. P. Merrill, 5 00  
Windsor, Cong. ch. and so. 52 50  
Woodstock, Frederick Billings  
(add'l), 100 00—239 53  
—, A widow, 3 00  
—, H. 4 75  
1,500 43

## MASACHUSETTS.

## Barnstable county.

North Truro, Joanna Paine, 5 00  
West Dennis, Mrs. Annie Collins, 2 00  
Yarmouth, 1st Cong. ch. and so. 50 00—57 00

## Berkshire county.

Alford, Cong. ch. and so. 30 00  
Hoosaticton, Cong. ch. and so. to  
const. Rev. Wm. GIDDINGS, H.  
M. 30 00  
Lanesboro', Cong. ch. and so. 11 50

Lee, Cong. ch. and so. 800 00  
Lenox, Cong. ch. and so. 20; Mrs.  
Amanda Washburn, 10; 30 00  
Lenox Furnace, Mrs. E. Wash-  
burn, 10 00  
Pittsford, 1st Cong. ch. and so. 237 32  
Williamstown, 1st Cong. ch. and so. 76 00—1,294 82

## Bristol county.

Fall River, 3d Cong. ch. and so. 20 00  
Rehoboth, Cong. ch. and so. 20 00—40 00  
Brookfield Ass'n. William Hyde, Tr.  
New Braintree, Cong. ch. and so. 66 50  
No. Brookfield, 1st Cong. ch. and  
so, with other dona. to const.  
ESMA S. LANE, H. M. 50 00  
Southbridge, S. M. Lane, 200 00  
Ware, William Hyde and family, 1,000 00—1,316 50

## Essex county.

Andover, South ch. and so., weekly  
offerings, 400; "Andover Hill,"  
10; 410 00  
North Andover, Cong. ch. and so. 15 00—425 00

## Essex county, North.

Bradford, 1st Cong. ch. and so. 56 90  
Haverhill, North Cong. ch. and so.  
403.68; Albert Wentworth, to  
const. Mrs. HELEN H. STONE,  
H. M. 100; 503 68  
Ipswich, 1st Cong. ch. and so. 18 65  
Merrimac, Cong. ch. and so. 200 00  
Newburyport, Prospect St. Cong.  
ch. and so. 60 32—839 45

## Essex co. South Conf. of Ch's. C.

M. Richardson, Tr. 14 35  
Beverly, Dane St. ch. and so., of  
which m. c. 2.67;  
Gloucester, Ev. Cong. ch. to const.  
ALEXANDER PETTIGREW, H. M. 150 00  
Manchester, Cong. ch. and so., of  
which m. c. 14; 97 30—261 74

## Franklin co. Aux. Society. William

F. Root, Tr. 5 00  
Ashfield, Rev. J. Wadhams (add'l),  
Charlemont, 1st Cong. ch. and so. 10 00  
Coleraine, Rev. Dr. Strong, 5 00  
Conway, Cong. ch. and so. m. c. 37 45  
Deerfield, Ortho. Cong. ch. and so. 30 00  
East Hawley, Cong. ch. and so. 9 50  
Greenfield, 2d Cong. ch. and so. 16 08  
Northfield, Trin. ch. and so. 25 00  
Shelburne, Cong. ch. and so. 35 40  
Shelburne Falls, Cong. ch. and so. 9 00  
South Deerfield, Cong. ch. and so. 18 00  
Sunderland, Cong. ch. and so.  
(add'l), 26 05  
Warwick, Cong. ch. and so. 9 00  
West Hawley, Cong. ch. and so. 12 00—237 48

## Hampden co. Aux. Society. Charles

Marsh, Tr. 43 00  
Agawam, Cong. ch. and so. 9 00  
Holyoke, 1st Cong. ch. and so. 53 63  
Huntington, 2d Cong. ch. and so.  
Longmeadow, Ladies' Benev. Soc.  
34.07; Gents' Benev. Soc. 73.50; 107 57  
Ludlow, 1st Cong. ch. and so. 30 63  
Springfield, 1st Cong. ch. and so.  
72.58; Memorial ch. 36.79; Olivet  
ch. 21.98; C. M. 1,000; S. M.  
Coe, 10; Everett A. Thompson,  
1-00; 1,143 23  
Thorndike, Mrs. E. G. Learned, 2 00  
West Springfield, 1st Cong. ch. and  
so. 16 00—1,405 08

## Hampshire county Aux. Society.

Amherst, 1st Cong. ch. and so., of  
which m. c. 43.36; 199 26  
Belchertown, Cong. ch. and so. 72 00  
Enfield, Cong. ch. and so. 83 40  
Greenwich, Cong. ch. and so. 43 75  
Hadley, Russell ch. m. c. 12.76;  
Mrs. Mary A. Porter, 2; 14 76  
Hatfield, Cong. ch. and so. 60 75  
Middlefield, Cong. ch. and so. 70 00  
North Hadley, Cong. ch. and so.  
5.63; Rev. Z. W. Lane, 10; 15 63  
Northampton, An old friend, 144;  
A friend, 100; 244 00  
Plainfield, Cong. ch. and so. 25 00  
Southampton, Cong. ch. and so. 40 00  
South Hadley, 1st Cong. ch. and so. 19 00

West Hampton, Cong. ch. and so.	9 81	Worcester, P. L. Moen, 500; Mrs.	
Williamsburgh, Cong. ch. and so.	25 11	A. H. W. 10;	510 00—634 55
Worthington, Cong. ch. and so.	25 43—951 95	Worcester co. South Conf. of Ch's.	
Middlesex county.		William R. Hill, Tr.	
Auburndale, Cong. ch. and so.	118 26	Northbridge Centre, Helen S. Win-	
Cambridgeport, Prospect St. ch.	250 00	ter,	1 00
Concord, Trin. Cong. ch. and so.	39 26	Saundersville, Cong. ch. and so.	15 00
Framingham, Plymouth ch. and so.	240 00	Whitinsville, Cong. ch. and so.,	
Lincoln, 1st Cong. ch. and so.	133 50	which m. c. 345-57;	2,563 07—2,699 07
Lowell, 1st Cong. ch. and so.			17,503 38
const. JOSEPH A. WHEELER, H.			
M.	180 00	Legacies.—South Deerfield, Zebe-	
Newton Centre, Cong. ch. and so.	166 92	diah Graves, for Papal Lands, by	
North Chelmsford, Cong. ch. and		C. A. Stowell, Ex'r. (prev. ac-	
so.	32 00	knowledge, 300);	200 00
North Reading, Cong. ch. and so.	6 69	Uxbridge, Mrs. A. P. Lackey, by	
Saxtonville, Edwards Cong. ch. and		Warren Lackey, Ex'r.	180 76
so.	45 00	West Springfield, Edward Parsons,	
Somerville, Franklin St. ch. m. c.	5 80	by J. Parsons, Ex'r.	300 00
South Nauck, John Elliot ch.	25 23	Westminster, Mrs. Sarah A. Da-	
Walham, Nauvau L. Bood,	5 00	mon, by H. G. Whitney, Ex'r.	203 00
West Newton, ad Cong. ch. and so.	71 51	Whitinsville, E. W. Fletcher, by	
West Somerville, Cong. ch. and so.		Charles P. Whitin, Ex'r.	500 00—1,388 76
m. c.	4 23		19,192 14
Winchester, Cong. ch. and so.	500 00—1,736 45		
Middlesex Union.			
Dunstable, Cong. ch. and so.	17 00	RHODE ISLAND.	
Groton, Union ch. and so.	120 20	Barrington, Cong. ch. and so.	105 00
Harvard, A. E. Hildreth,	100 00	Bristol, Cong. ch. and so.	71 25
Littleton, Cong. ch. and so.	60 00	Little Compton, United Cong. ch. and	
Maynard, Union ch. and so.	114 00	so.	55 61
North Leominster, I. S. and E. A.		Newport, United Cong. ch. m. c.	45 85
Thurston,	3 00	Pawtucket, Cong. ch. and so. 30; A	
Westford, Union ch. and so.		friend, 75 1	105 00
(add'l),	3 00—416 20	Providence, Union Cong. ch.	497 18
Norfolk county.		—, A friend,	15 00—834 90
Braintree, 1st Cong. ch. and so.			
10-35; Ladies' Pales, Miss'y so.		CONNECTICUT.	
50; Rev. Asa Mann, 10; Mrs. M.		Fairfield county.	
W. Mann, 11	71 85	Brookfield, Cong. ch. and so.	16 23
Brookline, Harvard ch. add'l from		Darien, Cong. ch. and so.	42 00
—, 50; do. A thank offering,		Fairfield, 1st Cong. ch. and so. m. c.	70 65
20;		Greenwich, ad Cong. ch. and so.	105 54
Canton, Ev. Cong. ch. and so. m. c.	15 35	Huntington, Cong. ch. and so.	35 00
Holbrook, Winthrop ch. and so.		Monroe, Cong. ch. and so.	22 29
gents, 68-50; ladies, 38-70; m. c.		New Fairfield, Enoch Knapp, to	
124-62; yearly bequest of E. N.		const. FRED E. KNAPP, H. M.	100 00
H. 200; Mrs. C. S. Holbrook,		Ridgefield, 1st Cong. ch. and so.	33 15
100 1		Sherman, Cong. ch. and so.	25 00
Medfield, ad Cong. ch. and so.	33 82	Stamford, 1st Cong. ch. and so.	3 00
Quincy, Cong. ch. and so. m. c.	20 00	Suratford, Cong. ch. and so. 55-25;	
South Weymouth, ad Cong. ch. and		Oronoke m. c. 7-75; to const.	
so.	50 00	with other dona. Mrs. JULIA M.	
West Medway, Cong. ch. and so.	72 25	SMITH, H. M.	63 00—519 87
Wollaston Heights, Cong. ch. and		Hartford county. E. W. Parsons, Tr.	
so.	8 00—932 27	East Hartford, South Cong. ch.	
Plymouth county.		and so.	7 00
Campello, S. Packard,	25 00	East Hartland, Cong. ch. and so.	2 00
Cohasset, Mrs. H. W. Leach,	5 00	Hartford, Thank-offering from a	
East Bridgewater, A friend,	5 00	friend, 50; Thank-offering for re-	
Hanson, Cong. ch. and so.	4 00	cent bequest, 20; J. B. & Co. 75	
Marion, Ladies Miss'y Soc.	5 00	M. C. W. 5;	82 00
North Middleboro, A friend,	15 00	Kensington, Cong. ch. and so. 27;	
Scituate, Cong. ch. and so.	7 36—56 36	Mrs. G. W. Ford, 10; Miss F.	
Suffolk county.		A. Robbins, 10;	47 00
Boston, Mt. Vernon ch. 1,535;		New Britain, South Cong. ch. and	
Park St. ch. 1,400; Old South ch.		so., of which 11 special,	230 78
400; ad ch. (Dorchester), 270-05;		Plainville, A friend,	100 00
Immanuel ch. 150; South Evang.		South Glastenbury, Cong. ch. and	
(West Roxbury), 92-70; Walnut		so.	5 35
Ave. ch. 75; Village ch. (Dorches-		West Hartford, Cong. ch. and so.	65 00—539 13
ter), 1,341; Samuel B. Capen, spe-		Litchfield co. G. C. Woodruff, Tr.	
cial, to const. JOSEPH STEDMAN		New Hartford, North Cong. ch.	
and NATHANIEL GREENE, H. M.		and so.	34 60
200; A. W. S. 100; Old friend,		Terryville, Cong. ch. and so.	112 00
25; John Tanner, 4; Box in Cab-		Torrington, Cong. ch. and so.	33 29—178 89
inet, 2-68;	4,363 67	Middlesex co. E. C. Hungerford, Tr.	
Worcester county, North.		East Haddam, 1st Cong. ch. and	
Ashburnham, 1st Cong. ch. and so.	30 78	so.	27 55
Gardner, 1st Cong. ch. and so.	10 00	Middletown, 1st Cong. ch. and so.	
Royalston, 1st Cong. ch. and so.,		115-35; 3d Cong. ch. and so. 13;	130 36
of which m. c. 36-55,	165 00	Old Saybrook, Cong. ch. and so.	15 02—173 83
South Royalston, Cong. ch. and		New Haven co. F. T. Jarman, Agent.	
so.	20 00—225 78	Birmingham, Cong. ch. and so. m.	
Worcester co. Central Ass'n. E. H.		c. 25-61; George W. Shelton, 10;	38 61
Sanford, Tr.		Derby, 1st Cong. ch. and so.	19 00
Clinton, 1st Ev. ch. and so.	75 00	Guilford, 1st Cong. ch. and so.	32 00
Faxon, Cong. ch. and so.	10 00	Meriden, C. H. Learned,	10 00
Sterling, Cong. ch. and so.	23 55	Milford, 1st Cong. ch. and so.	25 00
		New Haven, Davenport ch. 51-12;	

North ch. J. L. Eneign, 20; do., A friend, 10; L. R. Packard, 10; 91 12	
Stony Creek, Christ ch. 7 00—222 73	
New London co., L. A. Hyde and L. C. Learned, Tr's.	
East Lyme, Mrs. U. M. Webb, deceased, and George H. Webb, 100 00	
Grassy Hill, Cong. ch. and so. 27 00	
Greenville, Cong. ch. and so. 60 80	
Groton, Cong. ch. and so. 91 21	
Hanover, Cong. ch. and so. 12 00	
Mohegan, Cong. ch. and so. 12 57	
New London, 2d Cong. ch. and so. (of which, from Trust Estate of Henry P. Haven, 500), 1,460.72; 1st ch. of Christ, m. c. 61.05; 1,521 77	
Norwich, A friend, 10 00	
Stonington, 2d Cong. ch. and so. 147 25—1,982 60	
Tolland county, E. C. Chapman, Tr. Andover, "The other hand," 15 00	
Bolton, Cong. ch. and so. to const. REV. HENRY C. ALVORD, H. M. 50 00	
Mansfield, 2d Cong. ch. and so., of which m. c. 18.40, 31 08	
Rockville, 2d Cong. ch. and so. 106 88	
Somers, Cong. ch. and so. m. c. 21 21	
Stafford Springs, Friends, 2 00	
Staffordville, Cong. ch. and so. 5 00	
West Stafford, Cong. ch. and so. 31 00—262 17	
Windsor county.	
Ashford, Cong. ch. and so. 21 25	
Eastford, Cong. ch. and so. 16 22	
Plainfield, Cong. ch. and so. 43 30	
Scotland, Cong. ch. and so. 55 60	
West Killingly, Westfield Cong. ch. and so. to const. JOSEPH W. STONE, H. M. 130 00	
West Woodstock, Rev. John Avery and family, 10 00	
Woodstock, 1st Cong. ch. and so. 22 62—298 99	

<i>Legacies.</i> —Coventry, Zenas Loomis, by Mrs. Nera, 100 00	
Greenfield Hill, William B. More- house, by N. B. Hill, 200 00	
Mansfield, Mrs. Anna D. Conant, by Frederick Freeman, Ex'r, 256 80	
New London, Legacy of Asa Otis, in part, by William C. Crump, W. H. Chapman and P. C. Turner, Ex'rs, 153,084.95; From In- come of investment of 13,374.20; 166,459.15—167,015 95	

## NEW YORK.

Binghamton, 1st Cong. ch. and so. 102 50	
Brentwood, E. F. Richardson, 5 00	
Brooklyn, Mrs. Jonathan W. Hayes, 100 00	
Buffalo, Westminster Presb. ch. 10 00	
Cumby, Cong. ch. and so. 30 00	
Clinton, An offering to the Lord, 20 81	
Columbus, Cong. ch. and so. 20 81	
Dunby, 1st Cong. ch. and so. 13 00	
Homer, Cong. ch. and so., of which 200 from J. M. Schermerhorn, 365 50	
Madison, A friend, to const. Rev. GEORGE HARDY, H. M. 50 00	
Miller's Place, Cong. ch. and so. 44 55	
Monsey, Cong. ch. and so. 6 17	
Morrisville, Cong. ch. and so. 30 00	
Newark Valley, Cong. ch. and so. 50 13	
New York, William E. Dodge, 1,500; Z. Styles Ely, 250; "Yours truly," to const. Mrs. J. L. B. NUTTING, H. M., 110.90: A friend, through Rev. Dr. Cheever, 100; 1,650 90	
Perry Centre, Mr. and Mrs. Horace Sheldon, to const. CHARLES MOR- RIS SHELTON, H. M. 100; S. R. B., 10; 110 00	
Port Richmond, T. S. Goodwin, 10 00	
Ren-selaer Falls, Cong. ch. and so. 12 00	
Sherburne, Cong. ch. and so. 152 67	
Sidney Plains, Rev. Samuel Johnson, Syracuse, Rev. John C. Holbrook, 15 00	
West Bloomfield, Cong. ch. and so. 76 14	
Westmoreland, Friends, 3 50	
—, A friend, 5 00—3,132 92	

<i>Legacies.</i> —Malone, John Curry, by H. G. House, Ex'r, 1,000 00	
Rochester, David H. Little (add'l), by William S. Little, Ex'r, 1,000 00—2,000 00	

5,182 92

## NEW JERSEY.

East Orange, Trinity ch. 149 84	
South Orange, Rev. J. H. Worcester, Jr. 25 00—174 84	

## PENNSYLVANIA.

Audenried, Thomas D. Reese, 5 00	
Erie, M. W. Tyler, 5 00	
Philadelphia, Mrs. E. H. Pratt, 25; 28 00	
A widow, 1; 10 00—45 00	
Pittsburgh, Rev. T. Edwards, 10 00	
<i>Legacies.</i> —Philadelphia, James Smith, in part, 4,910 45	

4,953 45

## NORTH CAROLINA.

McLeansville, Bethany, Cong. ch. 5 00	
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## TEXAS.

San Antonio, S. M. N. 2 50	
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## OHIO.

Austinburg, Cong. ch. and so. 15 00	
Belpre, Mrs. S. N. Byington, 10 00	
Berlin Heights, Cong. ch. and so. 6 00	
Burton, Cong. ch. and so. 28 83	
Claridon, Cong. ch. and so. 19 00	
Coolville, Mrs. M. B. Bartlett, 10 00	
Fitchville, 1st Cong. ch. and so. 13.63; 17 00	
2d Cong. ch. and so. 3.37; 50 00	
Harmar, Cong. ch. and so. 8 00	
Lafayette, Cong. ch. and so. 8 00	
Marietta, 1st Cong. ch., A thank-of- fering, 10 00	
Milan, "Tithes," 5; Rev. J. H. Wal- ter, 5; 10 00	
Mineral Ridge, Welch Cong. ch. and so. 10 00	
Olive Green, Cong. ch. and so. 7; 10 00	
Mrs. M. Collum, 3; 10 00	
Palmyra, Welch Cong. ch. and so. 8 00	
Pariaville, Welch Cong. ch. and so. 15 44	
Ruggles, Cong. ch. and so. 21 00	
Tallmadge, L. Shaw, 10 20	
Wellington, Mrs. Mary Hamlin, 10 00	
Windham, 1st Cong. ch. and so. 19 00	
York, Cong. ch. and so. 12 00—299 47	

## INDIANA.

Crawfordsville, Professor Caleb Mills and wife, 30 00	
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## ILLINOIS.

Bartlett, Cong. ch. and so. 3 36	
Broughton, Rev. S. Penfield, 5 00	
Carthage, A friend, 10 00	
Chandlerville, Cong. ch. and so. (add'l) 50	
Chesterfield, Cong. ch. and so. 4 00	
Chicago, Union Park ch. m. c. 16 94; 1,018 94	
Rev. Jotham Sewall, 2; C. G. Hammond, 1,000; 25 75	
Dundee, Cong. ch. and so. 25 75	
Gridley, Cong. ch. and so. 10 85	
Hennepin, Cong. ch. and so. 30 00	
Hinsdale, Cong. ch. and so. 4 00	
Illini, Cong. ch. and so. 5 00	
Kankakee, William Keeble, 17 50	
La Harpe, Cong. ch. and so. 25 00	
Lake Forest, Rev. W. A. Nichola, La Prairie Centre, A friend, 10 00	
Loda, Merriam Cong. ch. and so. 10 00	
Lombard, 1st Cong. ch. and so. 11 25	
Lyonsville, Cong. ch. and so. 6 62	
Malta, Cong. ch. and so. 4 25	
Maywood, C. C. Thayer, 3 00	
Mendon, Cong. ch. and so. 18 00	
Morrison, Cong. ch. and so. 21 80	
Naperville, S. E. J. 5; J. H. Dixon, 2.50; 7 50	
Nebraska, Cong. ch. and so. 3 50	
New Windsor, Cong. ch. and so. 15 50	
Oak Park, A friend, 50 00	
Ontario, Cong. ch. and so. 30 00	
Polo, Rev. R. M. Pearson, 5 00	
Port Byron, Cong. ch. and so. 5 00	

Prospect Park, Cong. ch. and so.	7 60
Rushville, L. R. Caldwell,	5 00
Sandwich, Cong. ch. and so.	30 00
Springfield, Mrs. Ezra Dickerman,	10 00
Sterling, 1st Cong. ch. and so.	23 60
Waverly, N. J. Stratton,	5 60
Waukegan, Mrs. S. L. Newcomb,	5 00—1,452 87

## MICHIGAN.

Alamo, Cong. ch. and so.	11 30
Bellevue, M. A. HANCE, with other dona. to const. himself H. M.	50 00
Detroit, 1st Cong. ch. and so. m. c. for Papal Lands, 4.50; for Dakota Mission, 3; F. Milligan, for new station in Turkey, 51	12 50
Dorr, Cong. ch. and so.	7 00
Eaton Rapids, A. C. Dutton,	10 00
Grand Rapids, 1st Cong. ch. and so.	100 00
Laingsburgh, Rev. Fayette Hurd,	3 00
Lansing, Plymouth Cong. ch. and so.	52 52
Otsego, Rev. Mr. and Mrs. W. D. Comstock,	5 00
Southfield, A friend, for Rev. J. D. Davis,	100 00
—, A friend,	150 00—501 33

## MISSOURI

Cahoka, Cong. ch. and so.	6 50
Honey Creek, Cong. ch. and so.	3 50
Memphis, Moses Allen,	2 00
No. Springfield, M. C. Brown,	2 00
St. Louis, 3d Cong. ch. and so.	7 30—21 30

## MINNESOTA.

Alexandria, Rev. Q. L. Dowd,	5 00
Dexter, Cong. ch. and so.	2 00
Excelsior, Cong. ch. and so.	10 00
Medford, Cong. ch. and so.	3 25
Minneapolis, Plymouth Cong. ch. 19.43; B., far a native preacher, 10;	29 43
Northfield, 1st Cong. ch. and so.	52 66
Plainview, Cong. ch. and so.	34 00
Winona, Cong. ch. and so, with other dona., to const. IRWIN SHEPARD, H. M.	50 00—186 34

## IOWA.

Almora, Cong. ch. and so.	3 07
Belmond, Rev. J. D. Sands,	1 00
Bloomfield, Cong. ch. and so.	3 60
Chester Centre, Cong. ch. and so.	21 00
Clinton, 1st Cong. ch. and so.	50 00
Denmark, Kellogg Day, 10.10; O. Brooks, 10;	20 10
Earlville, Cong. ch. and so.	10 00
Fayette, Cong. ch. and so.	10 25
Old Man's Creek, Welsh Cong. ch. and so.	5 85
Oskaloosa, Cong. ch. and so.	41 91
Stacyville, Cong. ch. and so.	19 00—187 78

## WISCONSIN.

Allen's Grove, Cong. ch. and so.	5 25
Beloit, ad Cong. ch. and so.	40 00
Bristol and Paris, Cong. ch. and so.	25 00
Columbus, Olivet ch. and so.	12 89
Emerald Grove, Cong. ch. and so.	10 00
Fort Howard, Cong. ch. and so.	28 00
Johnstown, Cong. ch. and so.	3 75
Milwaukee, Tabernacle Cong. ch. and so. 5; Bay View Cong. ch. and so. 1.10;	6 10
Monroe, Our family missionary-box,	6 60
Oshkosh, 1st Cong. ch. and so. (add'l),	23 00
Potosi, Cong. ch. and so.	10 50
Racine, 1st Cong. ch. and so. 30;	38 15
Friends, by John M. Jones, 8.15;	4 50
Two Rivers, Cong. ch. and so.	4 00
Viroqua, Cong. ch. and so.	4 00
Waukesha, Cong. ch. and so.	18 50
Waupun, Cong. ch. and so.	23 85
Wauwatosa, Cong. ch. and so.	72 00
West Salem, Cong. ch. and so.	14 03—345 13

## KANSAS.

Tonganovio, Cong. ch. and so.	16 00
Topeka, 1st Cong. ch. and so.	10 00—26 00

## NEBRASKA.

Fontenelle, Cong. ch. and so.	6 25
Macon, Rev. S. A. Grout,	3 50—9 75

## CALIFORNIA.

Oakland, 1st Cong. ch. and so. 86.51;	
Plym. Ave. ch. 12; S. Richards, 200;	298 51
Petaluma, Cong. ch. and so.	10 00
Redwood City, Pierson Miss'y Soc.	30 10
Sacramento, 1st Cong. ch. and so.	30 00
San Francisco, 1st Cong. ch. and so.	113 25—501 86

## COLORADO.

Colorado Springs, Cong. ch. and so.	33 61
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## DAKOTA TERRITORY.

Richland, Cong. ch. and so.	5 00
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## CANADA.

Province of Quebec.	
Danville, Rev. A. J. Parker, deceased,	10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Honolulu, Lizzie K. Bingham,	10 00
Turkey, Harpoot, H., thank-offering, 9.72; Trebizond, Mon. con. coll. 83c.; Zenope Felician, 2.20	12 75—23 75

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Bolton, Treasurer.	
For several missions, in part,	5070 11

## FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

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(Of which, for Miss Rappley's outfit, in part, 185.62),	1,117 31
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## MISSION SCHOOL ENTERPRISE.

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VERMONT.— Cong. s. s. for Pupil in Pastor Schubert's sch., Bohemia,	15 00
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Miller's Falls, Cong. s. s. 2.50; Turner's Falls, Cong. s. s. 2.50;	45 00
NEW YORK.— Flushing, Cong. s. s. 48.76;	
New York, W. A. S., for Boys' School, Oorfa, Turkey, 10;	58 76
DISTRICT OF COLUMBIA.— Washington, Cong. s. s. for student in Theol. Sem'y, Harpoot,	40 00
ILLINOIS.— Sandwich, Cong. s. s.	5 00
MICHIGAN.— Calumet, Cong. s. s., for Kioto Training School,	20 00
MINNESOTA.— Good Thunder, Mrs. S. J. C. Stevens, for Library at Marash, 1; Plainview, Cong. s. s. 6;	7 00
WISCONSIN.— Waupun, Cong. s. s. 10;	
Wauwatosa, Cong. s. s. 15;	25 00
CALIFORNIA.— Pescadero, Cong. s. s. Miss'y Band,	4 50
	207 51

Donations received in August,  
Legacies

41,689 22
179,949 16
221,639 38

Total from Sept. 1st, 1878, to August 31st, 1879, Donations, \$283,627.35; Legacies, \$227,790.54 = \$511,417.89.

## FOR YOUNG PEOPLE.

HENRY OBOOKIAH.

THE people of the Sandwich Islands are now known as a Christian nation sending their own missionaries to the heathen of Micronesia. But sixty years ago they were themselves savages and idol-worshippers, who had received nothing from civilized lands but the sins of wicked sailors, whose ships touched their shores. Their idols were hideous and ridiculous, as you may see by this engraving of one of the specimens which are kept as curiosities at the Missionary House in Boston. Christian people knew little about the islanders till there landed in New York, in 1809, a Sandwich Island boy named Obookiah. This boy's parents and brother had been killed before his eyes, in one of the native wars, and he was left sad and lonely. When an American captain asked him if he would like to come to this country on board his vessel, he gladly said yes. Our young people have, perhaps, hardly heard the name of Obookiah, which was a household word to their grand-parents. They ought to know, and we will tell them, the short story of his life, for it was one of the first things in our missionary history.



HAWAIIAN WAR-GOD, KAILI.

Obookiah was about seventeen years old when he came here, an untaught boy, clumsy, dull, and heavy-looking. But the captain took him to his New Haven home, and soon after he was found weeping on the steps of one of the buildings of Yale College. "Why are you crying?" asked a kind gentleman. "Because there is no one to teach me," answered Obookiah. He was immediately taken into a Christian family, and eagerly began to study. After a few months Mr. Samuel J. Mills, who was then full of missionary zeal, invited him to his father's house at Torrington,



Conn. There Obookiah went, and there he was taught to work as well as study. He made surprising improvement, and soon wrote to a New Haven friend: "You know I came one morning to your room in college, and you tell me read. You say what c-a-p spell? then I say c-a-p *pig*. I spell four syllables now, and I say 'what is the chief end of man.'"

In 1811 Obookiah went to Andover, Mass., and there, as he said, "My wicked heart begin to see a little about the divine things, but the more I see to it, the more it appear to be *impenetrability*." Yet when a friend



KEKAULUOHI, A HAWAIIAN RULER IN 1840.

prayed with him one day, and said before they rose from their knees, "You may pray too," Obookiah uttered these words: "Great and eternal God, make heaven, make earth, make every-thing—have mercy on me, make me understand the Bible, make me good. Great God have mercy on Thomas, make him good, make Thomas and me go back to Hawaii, tell folks in Hawaii no more pray to stone

god. Make some good man go with me to Hawaii, tell folks in Hawaii about heaven, about hell. God make all people good everywhere," and he closed with: "Our Father which art in heaven." Still he afterwards said that, at this time, he wanted to get religion into his head more than into his heart. "Sometimes when good people talked with me on this subject, I was but just hate to hear it."

In 1812 Obookiah spent several months at Hollis, N. H., and he wrote: "I thought now with myself that I have a change of heart. It was so if I mistake not. For the Lord Jesus did appear as the chiefest among ten thousand and altogether lovely, and his mercy appeared to be welcome to a sinner as I." He returned to Torrington, and there a friend asked: "How does your own heart appear to you?" "Oh, black, very black," he

replied. "But you hope you have a new heart; how did it appear before it was changed?" "*Mud*," he said; "*all mud*." He now grew rapidly in wisdom and in grace. "I seeked," he said, "for the Lord Jesus a long time, and found him not. But still I do think that I have found him on my knees. Everything grows very clear to my own view. Oh, what happy hours that I had in the night-season! I thought before that religion was a hard thing to get it; making many excuses for *pray-hour*, and kept putting it off. But this kind of feeling led me far beyond all happiness. I cannot help think about heaven. I go in a meadow, work at the hay my hands, but my thought no there. In heaven all time, then I very happy." He began to talk of returning to Hawaii to preach the gospel to his poor countrymen. "Suppose your countrymen should kill you?" said some one. "If that be the will of God, I am ready, I am ready," answered Obookiah. After this he went on studying in various places. His industry was remarkable. With the help of a friend he tried to reduce his own language, which had never been written, and was a mere chaos of sounds, to writing, and "made a kind of spelling-book, dictionary, and grammar." He kept a diary, and wrote a history of his past life. They show a bright mind and a loving heart, and are full of penitence for sin and joy in Christ. In 1815 he was received to the church in Tarringford. He asked beforehand that he might speak a few words to the people at the time of his admission. Mr. Mills, the pastor, readily said yes, but forgot it when the time came. At night, Obookiah, who was now called Henry, came to Mr. Mills with a broken heart, and said: "You no let me speak, sir; I sorry." Mr. Mills was much affected, and asked: "What did you wish to say, Henry?" "I want to ask the people, what they all waiting for, they live in gospel land, hear all about salvation; God ready; Christ ready; all ready, — why they don't come and follow Christ."

#### A FOREIGN MISSIONARY SCHOOL.

In 1816 a school was started in Cornwall, Conn., for the education of heathen youth who had come to this country. It was thought from Obookiah's case that they might be there trained to become helpers in the Foreign Missionary work. The experiment was tried under the care of the American Board. Some of the pupils were Chinese, some Greeks; there were many Indians and several Sandwich Islanders. Obookiah went with a friend on a tour through Massachusetts to collect funds for the maintenance of the school. He was now about twenty-three years old. All the old dull look had gone from his bright, intelligent face. He was nearly six feet in height, and his manners were animated and graceful. He was a living answer to the great objection made in those days to Foreign Missions. Here, before the eyes of everybody, was an ignorant heathen transformed into a wise, loving, and faithful Christian. It seemed as if he were to be the best of missionaries to his race. But he was to help them only through others, whose interest he aroused in their needs. In February of 1819 he was taken sick of a fever, and after several weeks of suffering, he died. The lady who had charge of him said it was one of

the best and happiest times of her life. Obookiah was patient, and even joyful. After a suffering night, the lady said: "You are glad of the morning after a dark, distressing night." "Oh," he replied, "some light in the night, some light of God." Once his eyes seemed fixed as if on a delightful object, and when questioned about it, he said: "Oh, I can't tell you all; it is Jesus Christ." As he grew worse, it was hard to give up the hope of preaching Jesus in Hawaii. "But God will do right," he said, bursting into a flood of tears. "It is no matter where we die. Let God do as he pleases." At the last he bade his friends farewell, and with a heavenly



SEMINARY AT WAIALUA, SANDWICH ISLANDS, 1866.

smile, such as those who watched him had never seen before, he fell asleep in Jesus.

The Cornwall school was kept up only till 1826. It proved wiser to train teachers from among the heathen in their own lands. But the life of Obookiah and of the school were not in vain. They were the immediate occasion of the wonderful mission to the Sandwich Islands which was begun in 1820, and was closed in 1863, because it had become a Christian land. The pictures of Kekauluohi and of the Waialua school indicate the marvellous change wrought among the once barbarous people.